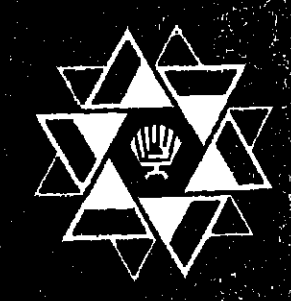


Jewish Agency jubilee

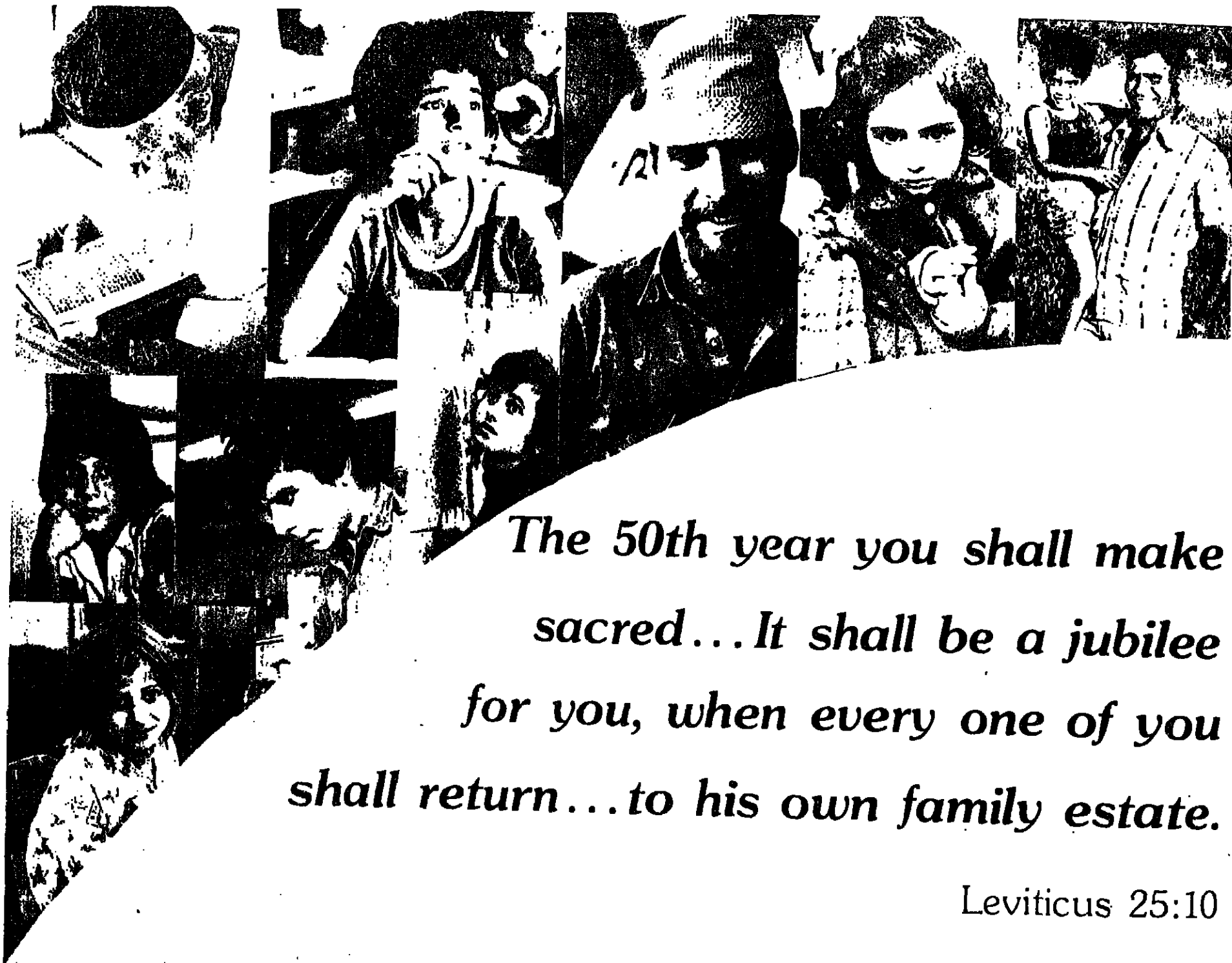


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*The 50th year you shall make sacred... It shall be a jubilee for you, when every one of you shall return... to his own family estate.*

Leviticus 25:10

Jubilee — The fiftieth year, the 'joyful noise' of the ram's horn — proclaims 'liberty to all the land, to all its inhabitants.'

For half a century, the Jewish Agency has been working to make the joy of liberty meaningful to Jews as they ingather to the family estate of Israel.

For four decades of that time, the United Jewish Appeal has taken pride in its partnership efforts on behalf of the Jewish Agency, mobilizing the financial resources of the American Jewish community to support and sustain the work of Jewish renewal.

Facing the challenges of the years ahead — the imperatives of an unfolding peace, and a life of highest quality for all who live or come to live in Israel — we pledge our continuing and expanding partnership.

May these first 50 years be the threshold to an infinite future of renewing and rebuilding life.

**Now, More Than Ever... We Are One!**

Irwin S. Field  
National Chairman

Frank R. Lautenberg  
President

Irving Bernstein  
Executive Vice Chairman

Chaim Vinitzky  
Director-General, Israel



# MOBILIZING FUNDS FOR THE JEWISH AGENCY OVER HALF A CENTURY

Jewish Chronicle, December 24 th, 1920

## JEWISH NATIONAL MOVEMENT.

### THE KEREN HAYESOD.

FOR THE JEWISH SETTLEMENT IN PALESTINE.

### AN APPEAL TO ALL JEWRY.

The following appeal has been issued by the Head Office of the Keren Hayesod, 75, Great Russell Street, W.C. :-

#### TO THE JEWS OF THE WORLD.

The Mandate for Palestine, which is at once a pledge and a challenge to the Jewish people, is about to become a part of the Law of Nations.

The moment has arrived for the concentration of Jewish effort on the upbuilding of the Jewish National Home.

The lofty enterprise to which Jewry stands committed in the sight of the world, demands the active co-operation of Jews of all classes and opinions, whose common obligation it has now become.

If the reconstruction of Palestine is to be effectively undertaken, financial resources on the amplest scale will be required.

For the purpose of providing these resources, the Keren Hayesod (Foundation Fund) has now been formally constituted.

#### BUILD THE JEWISH COMMONWEALTH

The purpose of the Keren Hayesod is to bring about the settlement of Palestine by Jews on an orderly plan and in steadily increasing numbers, to enable immigration to begin without delay, and to provide for the economic development of the country to the advantage of its Jewish and its non-Jewish inhabitants alike.

That purpose is attainable. Room can be found in Palestine for a vastly increased population. Thousands are already waiting on the threshold. Let but productive employment be provided for them and they can enter.

There is land to be bought and prepared, there are roads and railways, harbours and bridges to be built, there are hills to be afforested, there are marshes to be drained, there is fertile soil to be irrigated, there is latent water-power to be turned to account, there are towns to be laid out, there are crafts and industries to be developed. Side by side with these undertakings, adequate provision for the social welfare of the population, for public health, and above all, for education.

All these activities are comprised in the programme of the Keren Hayesod. Its organisation is flexible, and can be readily adapted to every variety of undertaking. It will at once encourage private initiative—subject always to the test of social justice and public utility—and foster co-operative effort in all its many-sided applications.

This is no common moment. For twenty centuries it has been patiently awaited: it will not recur in our life-time nor in that of our children's children. Nor is this such an appeal as is daily made to Jewish philanthropy. It marks the beginning of a concerted effort designed to elicit from the entire Jewish people such a response as will vindicate the honour of the Jewish name.

No casual charity will suffice. The exceptional effort which is called for to-day must take the form of self-taxation, steady, persistent, systematic, inspired by the noble Jewish tradition of the Tithe. A heavy load of taxation is to-day being imposed on all the peoples of the world in the name of national reconstruction. There is no Jewish State; the appeal that is about to be made is to the Jewish conscience and is fortified by no power of compulsion; but no Jew worthy of the name will, at this solemn moment, take the responsibility of sheltering himself behind the powerlessness of his people.

The gates of Palestine are no longer barred from within. The key is in the hands of the Jewish people. It is for Jewry to decide whether they are, to its lasting dishonour, to remain unopposed, or whether they are to welcome in the multitudes that are expectantly awaiting the hour of redemption.

ROTHSCHILD.  
ALFRED MOND.  
JOSEPH COWEN.  
REDOLIFFE N. SALAMAN.

CH. WEIZMANN.  
N. SOKOLOV.

B. FEIWEL.  
V. JABOTINSKY.  
L. NAIDITCH.  
H. ZLATOPOLSKY.

“... The exceptional effort which is called for to-day must take the form of self-taxation, steady, persistent, systematic ...”

As we celebrate the 50th anniversary of The Jewish Agency, the World Family of the United Israel Appeal-Keren Hayesod re-affirms its commitment to the historic task of Zionism and the State of Israel.

Dr. Avraham Avi-Hai  
World Chairman



המגבית המאוחדת לישראל - קרן היסוד  
United Israel Appeal-Keren Hayesod



# AN EVOLVING PARTNERSHIP

Jewish Agency Chairman Arye Leon Dulzin talks about developments in the Agency and in the Jewish people with *Jerusalem Post* Political Correspondent MARK SEGAL.

ARYE LOUIS DULZIN, a consummate practitioner of the political art, has achieved the non-partisan status of which most of his colleagues only dream. Indeed, it has been said of late that Dulzin, in his post as chairman of the Jewish Agency and World Zionist Organisation Executive, is in a more secure position than his Likud colleague, Prime Minister Menahem Begin.

Aside from Dulzin's relaxed good manners and expansive warmth — products of his Russian background and Mexican upbringing — he has a number of substantial reasons for this security in the post he has held for only a year.

There's the fact that he's the only Agency chairman ever to be elected unanimously — with backing from the Likud and Begin, the Labour Zionists and Yigal Allon, and the Mizrahi and Dr. Yosef Burg. And in his "cabinet," the Executive, he has achieved the wall-to-wall, "national unity" coalition which has eluded Begin.

But perhaps most of all, Dulzin has a history of nonpartisanship. After all, back in 1968 when the Liberals and their Herut Gahal partners were very much in the minority none other than Premier Levi Eshkol insisted that Dulzin take over the Agency treasurer's job, because he was the best man for the job. Today there is a similar situation at the Agency Treasury, where Akiva Lewinsky, a Labour man, now holds forth, with a banker's competence.

SINCE coming on aliya in the early 1950s, Arye Dulzin has spent most of his time as a Zionist Organization man — apart from a short spell in the Eshkol-Meir National Unity government as a minister-without-portfolio.

From 1956 to the early 60s he ran the economic department, and was then chosen co-chairman of the Aliya department. For long periods he was asked to fill in as acting chairman, while Labour deliberated over who should per-



manently fill the job. He proved popular with the Israeli public and with the Diaspora communities, and it was largely due to then Premier Rabin's intervention that Yosef Almoz outmanoeuvred him for the top job in 1976.

Born in Minsk 85 years ago, he was raised in a traditional home. His late father was a Hassid of the Habad movement and their home was infused with a warm Jewish atmosphere. But the Russian Revolution enveloped them, and for a short time attracted the young Leon. He envisaged the Birobidjan autonomy scheme and the plan for Jewish resettlement in the Crimea as a prelude to a brave new world for Jews.

When he was 15, the family emigrated to Mexico. There, he recalls, "I discovered that everything was open to Jews, except the ability to simply admit their Jewish identity. It upset me and I began to search for something which would help me

find myself, both as an individual and as a Jew. I found it in the Zionist youth movement. I resolved to reject the dualism of Diaspora Jewish life and all of a sudden found myself relieved of the burden of concealed Jewishness. I had become an emancipated Jew, freed from any Galut complex, and proud of my identity. That is the kind of feeling no sabra could have felt."

Arye Dulzin belongs to the mainstream of the Zionist movement. He dislikes irrationalities and mystical overtones. His positivist philosophy on life embraces his Zionist credo.

He speaks of contemporary Jewry in heroic terms. How else, he asks, can one describe a people which suffered so much, lost one-third of its members in the Holocaust, but recovered to flourish in its own sovereign state. Others would have withered away, yet Jewry is undergoing redemptive processes, with a

period of Jewish creativity under way despite alarms and fears so lavishly expounded by this most argumentative of peoples. For him, Zionism's proffered solution of the Jewish problem has been vindicated, after its analysis of what was to be expected was so tragically confirmed.

Dulzin is no maximalist. He is fully aware that Israel's future survival will be determined within its borders, and not outside them. Peace has come as a result of our strength — the product of toil and perseverance.

Unlike some Likud and NRP leaders, he does not regard peace as a threat, but rather as a tremendous opportunity for building up our society. He says: "The real security of Israel and its future will neither be determined nor assured by even the best of frontiers. Our tactical and strategic depth is a function of the number of Jews who will be in Israel, and will live creative and productive

lives here. Our very safety will be determined by the quality of Jewish life in the State of Israel.

IT IS WITH such thoughts in mind that he hails the durable partnership between Israel and the Diaspora communities, embodied in the Jewish Agency. He considers it a great privilege to be at the helm of the Agency on the occasion of its 50th anniversary. And it is indeed an honour to preside over the Agency half a century after Weizmann brought it into being at a historic assembly in the Zurich Ton Halle.

Weizmann formed the Agency back in 1929 as a partnership between WZO and some of the most prominent "non-Zionist" Jews of the day, he recalls, noting that the great Zionist leader wished thereby to ensure that every Jew could have the opportunity of sharing in the upbuilding of the Jewish national home.

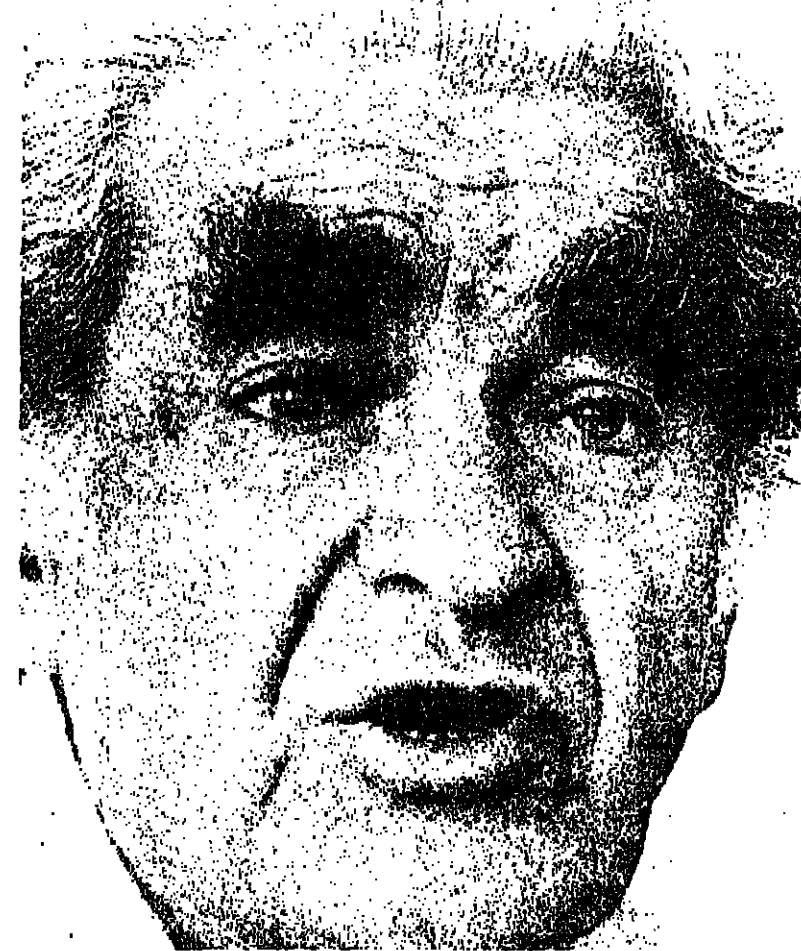
The "non-Zionist" Jews at the historic assembly included such illustrious names as Leon Blum, Albert Einstein, Sholem Asch, Louis Marshall, Lord Melchett and Jacob Schiff. Came the We Street Crash that very year, and some of them disappeared from the scene. Some died; others like Blum were more interested in the broader world; and there were those who lost faith in the Zionist vision. "You see, they spoke for constituency, they represented themselves. Just a few years after it was launched the Agency's operation had to be shouldered by the Zionist partner," Dulzin pointed out.

The Jewish Agency reconstituted eight years ago remains very much a partnership but a rather different one from that of 1929. The Agency chairman points out that the distinction between Zionist and non-Zionist has become so blurred, that one has to look for a technical basis for differentiation. Many of its representatives, he notes, could have roached the assembly either through the WZO or through fund-raising body. And it

The great change wrought over the half-century since the Agency's establishment was that the entire Jewish people has become united in its overriding concern for Israel, Dulzin notes. He recalls how his fellow Zionists gave vent to fears during the negotiations preceding the Agency's reconstitution that this sharing of responsibility might undermine their *raison d'être*.

LOOKING BACK over the past eight years, Dulzin notes that's not how things have turned out. Aliya, settlement, Jewish education have been on the Agency Assembly's agenda, and have become the tasks of the entire Jewish people, irrespective of affiliation. Dulzin points out that the central fund-raising campaigns were no longer based on philanthropy but on ideology — the importance of Israel and Jewish survival.

He explained that Max Fisher and the late Arye Louis Pincus, the two architects of the augmented Agency, chose the campaign bodies as the "non-Zionist" partner, because they had the very continuity of representation and the broadest base in every community. Their overwhelming response to the threat to Israel's existence in 1967, and the instinctive turning of the awakened Jewish masses to these organizations, demonstrated that they were the logical partner. It was not only the unprecedented amounts of money that poured in, but also the overwhelming level of spontaneity, that proved this point. For Dulzin, now chairman,



and so long treasurer, "the campaign is today the means of expressing the highest ideals and aspirations of Jewish life. Giving money is not a gesture of altruism but an act of personal identification with the Jewish people and Israel. Those who work for the campaign demonstrate their deep

involvement in Jewish life at home and their concern for Israel. Thus the campaign, whether the UJA in the U.S. or the various drives under the Keren Hayesod umbrella in 60 countries, has become the most effective two-way conduit for Israel-Diaspora relations.

PROJECT Renewal stands outside the usual Agency budgeting framework. He speaks of it as an innovation, in that it directly involves communities abroad in rehabilitating neighbourhoods here. But, he says, the experiences of the past year point up the need for improvement in organizational methods for working in conjunction with the government and local authorities, as well as with the people directly affected. The Assembly will be advised that aliya figures are on the rise, up from 20,000 per year during 1976, 1976 and 1977 to 26,000 in 1978, with a projection of 35,000 for this year.

He wants delegates to take back the burning issue of aliya to their local communities. Yet he is fully aware of the sorry fact that during 1978 over 100,000 Jews were on the move, and most of them opted for other countries. The drop-out rate has reached almost 70 per cent among Jews leaving the USSR.

Obviously the delegates would take up this very fundamental issue, and probably question the influence of inadequate absorption machinery and resources on potential immigrants' final decisions.

The Assembly will also focus on Youth Aliya's changing role: initially a rescue operation, then an absorption channel, it is today a special educational framework aimed at disadvantaged youth.

The emphasis in the Agency's settlement work in the immediate year will be on the Negev and Galilee. "Not having done in the past what should have been done in these two key areas, we are confronted today with the job of making a virtue out of necessity," the Agency chairman declares. He asked out loud: "Do these two regions compete or interrelate? How can we divide our strained resources?" noting that if in the past the call of Ben-Gurion to settle the Negev evoked a minimal response, today in the wake of the peace treaty, there was little choice but to develop it. The Galilee's unfavourable demographic balance, with 50 per cent Arabs, was now tipping dangerously away from a Jewish majority in that sensitive region, he adds.

Last but not least, the Assembly has to take up the cause of Jewish education throughout the world. Israel must utilize its resources in the drive to save Jewish children from being lost to their people. This has to be done in conjunction with the local communities who must see whether resources are deployed in the most effective manner. □

# A new Zionism

Fifty years after the founding of the Jewish Agency, 'all Jews hold membership' in the movement of Zionism, writes MAX FISHER, chairman of the Board of Governors of the Jewish Agency.

As THE Jewish Agency begins its Jubilee Anniversary, we rededicate ourselves through deed and aspiration, planting the seeds of renewal for the Jewish People.

For at this juncture in time, with the promise of peace challenging all of Israel, the Jewish people have decided to go back and finish the task of immigrant absorption.

Project Renewal symbolizes this new determination. I think that says a lot about us, about our Zionist legacy, and the ultimate values and objectives of the people of Israel.

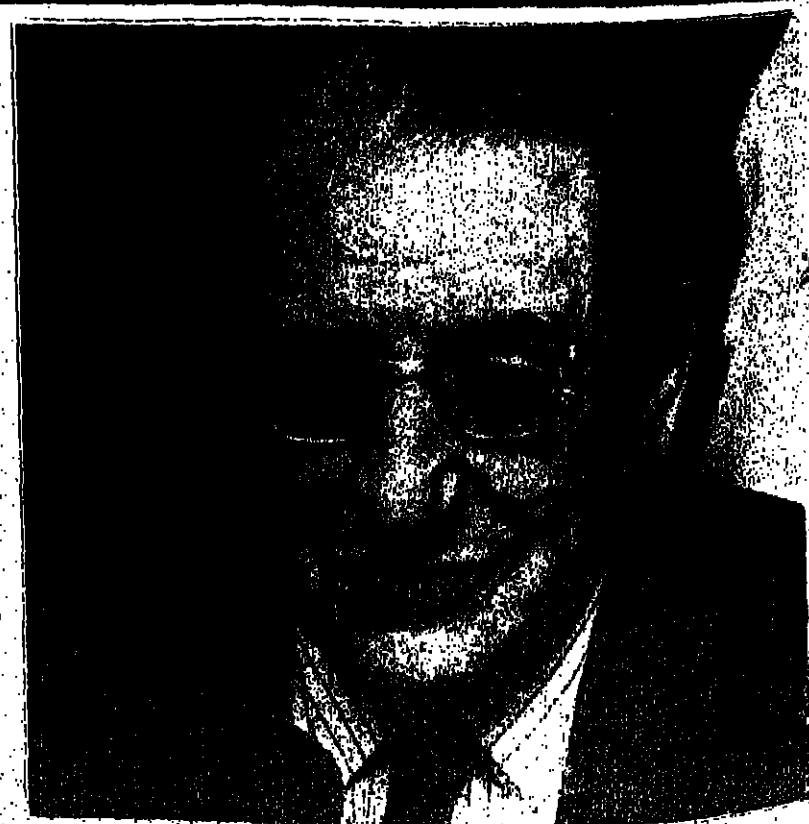
For the truth of the matter is, that while there may be differences among us, today we are distinguished more for what unites us, than what divides us.

TODAY, 50 years after Chaim Weizmann dreamed of creating one Jewish Agency that would enlist all of world Jewry for helping to establish a Jewish homeland, we are all Zionists.

It is a new Zionism of the heart, of the mind, and of the deed. It is a new Zionism in which all Jews hold membership — whether one lives in New York, London or Jerusalem.

This new Zionism is rooted in appreciation of what this generation has accomplished here in Israel, for what the World Zionist Organisation has achieved, and for what we have all accomplished together, working through the reconstituted Jewish Agency.

It is a new Zionism that will shape a new outlook for the Jewish Agency, as it proudly begins its next 50 years of Jewish fulfilment. It will be a period of Jewish destiny shaped by a Zionism that affirms that no Jew can separate himself from our noble adventure. □



Max Fisher

## Diyur Le'oleh Vetaasiot Pardessia B.M.

congratulates the Jewish Agency on its Jubilee

Pioneers in settlement,  
Immigration, Absorption  
and Aliyat Hano'ar Education

The Diyur Le'oleh company was founded in 1953. The Company serves the Jewish Agency by the erection of housing and the provision of auxiliary industrial facilities for building. During the mass immigration of the fifties, Diyur Le'oleh built *maabarot*. Later, the Company dismantled the *maabarot*, and built additional rooms for Amidar and Amigur, for occupation by new immigrants.

Today, Diyur Le'oleh builds hostels and housing for new immigrants.



THE BIRTH of the Jewish Agency, at an impressive ceremony on August 14, 1928, following the closing session of the 18th Zionist Congress in Zurich, was attended by a galaxy of the Jewish luminaries of the day: Louis Marshall, Felix Warburg, Albert Einstein, Leon Blum, Boris Shalom, David Ben-Gurion, and others.

# Birth of the Agency

Zionist historian YIGAL EILAM examines

the events leading up to the creation of the Jewish Agency 50 years ago.

It was an impressive demonstration of the Jewish people's unity, together in unity around the Zionist enterprise in Eretz Israel, for the Jewish Agency was intended to serve as the organizational instrument through which the entire nation would play its part in the building of the country.

From the outset, the Agency's establishment was conditional upon an agreement between the Zionist Organization and the non-Zionist groups within the Jewish world, whereby those spheres of competence that the Mandate had vested on the Zionist Organization would henceforth be transferred to the Agency, with the non-Zionists receiving a 50 per cent representation in that body.

On the face of it, negotiations between the Zionist Organization and the non-Zionists began immediately after the passing of the relevant resolution at the 18th Zionist Congress, in August 1923. Thus it would seem that the negotiations were indeed protracted and accompanied by difficulties and disputes between Zionists and non-Zionists, which even split these groups within themselves.

But the real debate on cooperation between the two in the building of a national Jewish home had already begun some time earlier, after the San Remo Conference's decision to establish a British Mandate in Palestine and set up a civil government whose main purpose was to aid in the establishment of a Jewish National Home (May-June 1920).

Moreover, following a decision of the Zionist Executive Council in August 1919, the draft of the Mandate charter had already recognized and defined the Zionist Organization as the Jewish Agency. The British, for their part, had already accepted the formulation offered them by the Zionist Organization, whereby this body would be recognized as the Jewish Agency, and would take in hand all those matters concerned with the building of a national home for the Jews under the terms of the Mandate.

When the Mandate charter was finally published in its authorized form just as the 18th Zionist Congress was meeting, the impression created was that Clause 4 imposed an obligation on the Zionist Organization to enter into negotiations with the non-Zionists, with a view to extending the organization and bringing them within its fold. This obligation was seen as one laid down by (and even initiated by) the Mandatory government itself. Fostered to no small extent by Weizmann, on the Zionist side, and Louis Marshall, on the non-Zionist side — who were both anxious to use it as a lever within their respective groups to promote cooperation between the two — this interpretation of Clause 4 considerably blurred over the circumstances of the Jewish Agency's birth and the fact that, from the very outset, the programme was intended to facilitate Zionist cooperation with all non-Zionist groups in Jewry.

In any event, this is how Weizmann presented the plan to his



Dr. Weizmann bids farewell to the Agency (1948)

colleagues on the Zionist Executive Council in August 1919. At that time it was "a Jewish council" that was on the agenda, a body that would represent the Jewish people to the Mandatory authorities and concentrate in its hands the responsibilities that were to fall to the Jewish side under a Mandatory regime. This plan for a "Jewish council" was first developed at the end of 1918 during discussions within the Zionist leadership group in London, with Herbert Samuel one of its chief sponsors.

Samuel was particularly aware of the administrative and legal necessity for establishing some body that should have a recognized standing in the eyes of the Mandatory government, that should represent the Jewish side in the development of Palestine, that should, in effect, resemble the charter companies with which the British were familiar through their earlier tradition of colonization.

FROM A Zionist point of view, the "Jewish council" was intended to fulfil the dream of uniting the Jewish people around the Eretz Israel enterprise. Thus, it was desirable at this juncture to call a world Jewish conference that would undertake responsibility for the Zionist enterprise in Eretz Israel and would elect a Jewish council to take charge of the establishment of the national home.

But it was to be precisely this intention, which lay at the very basis of the programme for a Jewish council, that was to prove the first stumbling block on the road to implementation. For the leadership of the American Zionists, then headed by Louis Brandeis, was totally opposed to any move that would transform the Eretz Israel project into a lever to turn the Jewish people into a nation.

The American emphasis was quite the opposite: all manifestations of Jewish nationalism were to be confined to

practical implementation of, and support for the Eretz Israel project. For this, there was no need for a world Jewish organization, or of any new Jewish body carrying out policy in the name of the Jewish people — such a body was likely to involve the Jews of the West in the thick of controversy about dual loyalties and identities.

The existing framework of the Zionist Organization was quite sufficient and, even here, it behoved that body to understand that the age of ideological and even political Zionism was now passed, and that the era of practical Zionism was now upon it, under the aegis of the Mandatory regime.

All who wanted to take part in the Eretz Israel enterprise were free to join the Zionist Organization and work within its ranks.

DURING the great debate on the proposed "Jewish council" that took place in the Zionist Executive Council in August 1919, Brandeis' view of the subject was to some considerable extent adopted; the Zionist Organization was to be recognized as a Jewish council or agency, and the authority that the Mandatory charter draft proposed to vest in the Jewish council was henceforth to be transferred to this body.

Weizmann reacted sharply to this decision which he saw as clipping the wings of Zionism. But in the long view, Brandeis' formulation did more good than harm. It assured the status of the Zionist Organization vis-à-vis the Mandatory government, and made it independent of the need to negotiate with other sections of the Jewish people who were not identified with the Zionist movement. Thus, the Zionist Organization was henceforth free to move ahead with its work in Eretz Israel even if others did not join its ranks.

And yet, in the course of time, neither Brandeis' nor Weizmann's condition for non-Zionist participation in the Zionist enter-

prise was to prove acceptable. Non-Zionist groups and individuals concerned for the development of Eretz Israel were not interested in joining the Zionist Organization (as Brandeis had suggested they might), and they were certainly not prepared to participate in a world Jewish congress (as Weizmann had proposed). They were, instead, opt for working within a neutral framework, common to them and the Zionist Organization, in which they were not required to lose their non-Zionist identity, while the Zionist Organization, for its part was also not called on to blur its own identity.

THE COOPERATION of the non-Zionists became the more urgent in the light of the financial difficulties that the Zionist Organization faced in meeting the enormous investments required to lay some economic infrastructure in Eretz Israel. Following the London Conference in July 1920, the way seemed to be open for bringing this partnership to fulfilment via two new bodies — "The Economic Council," headed by Alfred Mond, who was Anglo-Jewry's senior non-Zionist leader (he was also a minister in the British government and was particularly close to Weizmann and Zionism), and the Keren Hayesod, set up for the purpose of attracting financial contributions from all sections of Jewry. But the hopes that the Zionist leadership placed in both bodies were vain. It was America, rather than England, that offered some real hope of enlisting the Jewish people in the raising of financial resources and in securing support from the Non-Zionist elements. And in the course of time it also became obvious that these two elements were interdependent: for the Keren Hayesod could not hope to compete with the Joint Distribution Committee unless the two reached agreement on their campaigns and in fact ran them together, with the money be-

ing divided between them by arrangement, and preference given to the Zionist endeavour.

LOUIS MARSHALL, who headed the American Jewish Committee and was in many ways the unopposed leader of American Jewry, was the only non-Zionist with whom Weizmann had a common language, and with whom he had the protracted negotiations with the non-Zionist groups in the expanded Jewish world.

It was a matter of the programme for the Jewish Agency once again, and for two reasons: first, because this was the framework seemingly forced on the Zionist and non-Zionist alike by the Mandate charter, and, second, because this framework seemed to promise the non-Zionists the most effective method of maintaining authority and control over Zionist financial outgoings and the non-Zionists, for their part were to be at pains to collect which they also wanted, therefore, to supervise.

Ideologically there was a chance of any agreement or platform between Zionists and non-Zionists. If Brandeis' fear of the emergence of any global Jewish nationalism which might lay American Jewry open to the charge of dual loyalties, non-Zionists were even more sensitive on this score, and they never seen Zionism as a competing and exclusive solution to the problem of Jewish existence.

Marshall, for his part, always at pains to make it clear that he was not an anti-Zionist and that he had a warm sympathy for the Zionist movement and for its contribution to the solution of Jewish problems. He did, indeed, possess special sentiments for everything connected with Eretz Israel, and his heart was fired by the possibility of a Jewish spiritual renaissance. There he took as his motto, "Nothing Jewish is strange to me." And within this view he included Zionism, too.

But such an all-encompassing global view as Marshall's was not acceptable to the Zionists. What they wanted was pride of place not exclusivity.

Their view was subsequently cause misunderstanding and delay in the negotiations for establishment of the expanded Jewish Agency at the time of the Crimean programme, which non-Zionists adopted in opposition to the Zionist plan.

Weizmann was convinced of only the cooperation of the Zionists in the Zionist enterprise and within the framework of a broad Jewish Agency would enlarge the possible scope of the Zionist Organization's work, and thus save the whole venture from economic and organizational collapse. He gave himself heart and soul to the struggle, such a broadly-based Jewish Agency, despite mounting opposition from the Zionist camp.

Truth to tell, most of the politically aligned groups within the Zionist movement violently opposed the plan. They included the Labour movement, the Revisionist movement, the radical movement led by Yitzhak Gruenbaum and Nahum Goldmann, prominent personalities among the General Zionists and the yishuv, leaders of the Zionist Executive Council, and even the Zionists in the senior echelons, both in London and in Jerusalem, such as Ussishkin and Solovitchik.

The opposition's main complaint was that by enlisting

non-Zionists other than through an elected Jewish world congress the principle of democracy would be jeopardized; this would be tantamount to handing over the Zionist movement to those whom they termed "magnates", "plutocrats" and "Yahudim" who had nothing to do with Zionism.

The opposition waged its struggle fiercely in every conceivable Zionist forum from the Executive, through the annual meetings, to the Congresses, all the while seeking to curb the authority granted the non-Zionists in any future Jewish Agency. Controversy became open conflagration in the pages of the Zionist press in the years 1923-1928.

YET FOR all this, Weizmann was able to move things forward with the help of a series of resolutions taken by the Zionist Executive in 1923, and by the 18th Zionist Congress of 1923. He leaned primarily on his followers in the Executive and on the massive support he received from the majority of national Zionist federations, a base which stretched from Poland, through Germany all the way to America, where the movement was headed by Louis Lipsky. During the 1920s it must be remembered these national groupings were still stronger than the political parties which ultimately emerged within the Zionist Organization. And it was on their might that Weizmann built his uncontested leadership in those years, using it finally to push through the controversial Jewish Agency programme.

THE DECISION taken by the non-Zionists to cooperate with the Zionist Organization in the Eretz Israel project was the result of two non-Zionist conferences held by Louis Marshall before and after the 18th Zionist Congress. Marshall himself would have liked to expand even further, to include non-Zionists in Europe, too, but it was obvious from the start that the decisive element was American Jewry.

Not that all the non-Zionists were so eager for partnership with the Zionists; they too had their reservations and held things up as can be seen in their debates on the subject. Primarily it was the Zionist ideology which had always deterred the non-Zionists, and moreover, the Zionist Organization had a dubious reputation in everything connected with the proper management of practical affairs in general, and financial matters in particular.

While the non-Zionists were apparently intent on standing on their right to maintain complete control over the Zionist enterprise and to be full partners in management and overseeing, the members of the Zionist Executive Council, on behalf of the Zionists, tried to hold back on that process and clip the powers granted the non-Zionists.

Weizmann tried to push things through faster and put considerable pressure on his colleagues. But Louis Marshall cannot be said to have thrown all his weight behind the negotiations. And thus, events which were making slow progress towards the convening of the third non-Zionist convention that did finally meet in March 1923, controversy broke out over the Crimean settlement scheme, and negotiations on the Jewish Agency were held up.

The Crimean settlement scheme had the support of the Bolshevik government in Russia and was also helped by the



Dr. Chaim Weizmann, flanked by Menahem Ussishkin and Nahum Sokolov.

Eusektsia (the special Jewish sections created within the Communist Party) and by Zionist groups in Russia. Representatives of the Joint in Eastern Europe contacted these groups and placed before them the Communist government's request for aid in setting up the grandiose settlement scheme. The American government, for its part, showed no opposition to the Joint being involved in the scheme, despite the fact that there were then no official relations between the two countries.

Faced with an ending of its work in Eastern Europe, the Joint seized eagerly on the appeal from the Russian Jews. Marshall was initially less than enthusiastic, but was slowly, and almost against his will, dragged in. The non-Zionists were simply incapable of ignoring an appeal of this type.

Not so the Zionist circles, and particularly the American Zionists, who immediately raised bitter objections to what they termed the Joint's "deviation."

Weizmann wrang his hands in despair. Sincere efforts were, in fact, made on both sides to tone down and contain the dispute, and a compromise was reached at the Philadelphia conference in September 1923. Here there came to light misunderstandings in communication between Zionists and non-Zionists, and, as a result of these, negotiations between Weizmann and Marshall again broke down for another year. It was only the mediating of Felix Warburg, then head of the "Joint," that brought them together again in November 1923, and even then Weizmann had to placate Marshall and beg for a renewal of the alliance between Zionist and non-Zionist groups.

Behind Weizmann's desire for a renewal of the talks were the mounting economic pressures being brought to bear on the Zionist Organization and its work in Eretz Israel, the rapidly growing needs of the yishuv (which in turn brought about a change within the

labour movement to the plan for a Jewish Agency), the first warning signs of the coming economic crisis in Eretz Israel, and, finally, a sharpening of the conflict with the Revisionist movement under Jabotinsky's leadership. (At a meeting of its Zionist executive council in April 1927, Weizmann complained that David Ben-Gurion had threatened to resign from the Zionist Organization if money was not forthcoming to alleviate the plight of the yishuv workers.) Everything combined to give a new urgency to the establishment of an expanded Jewish Agency and thus to help him in setting up a fairly broad base of support for the scheme, including support from groups which had earlier opposed it or at least held off.

The Crimean scheme was now side-stepped by the Zionists, just as the non-Zionists had earlier side-stepped the issue of the Zionists' ideology. Marshall accepted Weizmann's proposal that a fact-finding mission of experts be despatched to Palestine to draw up a detailed critical report on the Zionist enterprise, and make suggestions and recommendations. This was an idea that had great appeal to the "practical, businesslike" outlook of the non-Zionists who would thus, as it were, be taking their decision to join the Jewish Agency on the basis of the experts' findings.

But Zionist circles were equally firm in their unwillingness to accept the mission, with the opposition coming particularly from the yishuv and the agricultural settlements. They had been burned more than once by the hastily-drawn, hostile conclusions of observers and visitors who had come, taken a hurried glance, and then left, to injure from afar, without bothering at all to look below the surface of the settlers' lives.

IT WAS Alfred Mond who agreed to head the mission, after Herbert

Samuel had earlier turned down the offer made to him. Leo K. Frankel served as Marshall's man in coordinating the mission on behalf of the American non-Zionists. There were endless, tedious debates on the mission's composition and terms of reference. The Zionists' pedantry and caution drove Marshall to distraction on more than one occasion, and he accused the Zionist side of trickery and pressure tactics. Negotiations went on up to June 1927, the eve of the 16th Zionist Congress in Basle. Here, the mission's programme was accepted, while the Congress also reiterated its support for the Jewish Agency plan. Nevertheless, Weizmann ran into considerable difficulties because of the troubled state of affairs in Eretz Israel at the time.

The fact-finding mission was at work here in the closing months of 1927 and the first months of 1928. The members did not arrive as a group, nor at the same time, and their reports, too, were compiled separately. In June 1928, the non-Zionist sponsors of the report met in London with the Zionist Executive to consider the mission's findings.

Zionist circles felt that some of the recommendations and over-observations needed to be toned down. In order to avoid unnecessary trouble, they even suggested that the report not be published, although, by and large, it was moderate in tone and the general sense that it conveyed agreed quite well in Eretz Israel, particularly in view of the difficult conditions. But Marshall insisted that it be published and circulated to the non-Zionists prior to the conference they were to hold at which the crucial decision was to be taken.

Up for discussion now was the participation of the non-Zionists on a parity basis with the Zionists in the proposed Jewish Agency, the details having already been worked out in earlier negotiations.

THE NON-ZIONIST conference met in October 1928 in New York. Here it authorized what had been decided over three years earlier, in March 1925: the group having now considered the report of the fact-finding mission, was to join a broad Jewish Agency. An organization committee was appointed to enter into negotiations with the Zionists on the details of the agreement, on the coordination of decisions taken by parallel bodies within the two groups, on the form of election of non-Zionist representatives (who could not be elected within any form of democratic procedure that would parallel the Zionists' elections) and other details.

The agreement reached between Weizmann, on the Zionist side, and Marshall, on the non-Zionist side, was brought before the Zionist Executive Committee meeting in Berlin in December 1928. But there was still strong residual opposition to an agreement with the non-Zionists and it was fully expressed on this occasion. True, Weizmann pushed it through with relative ease, but it still needed ratification by the 18th Zionist Congress, to be held in Basle in August 1929.

In the time between the two meetings, there was many an upset and misunderstanding between Marshall and the Zionist leadership. More than anything else, these last arguments testified to the heritage of distrust that separated Zionists from non-Zionists, despite their new resolve to cooperate in the building of

Eretz Israel. The non-Zionists claimed more than once that the development of the country under the terms of the Mandate charter was a goal for the entire Jewish people, and not merely a Zionist preserve (Weizmann himself had used this argument in discussion with the non-Zionists over their participation in the whole project). They, for their part, were ready to help, irrespective of their attitude to the Zionist Organization. Clearly, however, they would have preferred that body to remove itself from the scene, thus leaving the way open for non-Zionists to join in the work of building Eretz Israel without involving themselves in any Zionist-nationalist ideological controversy.

Although Marshall complained frequently about "Zionist tricks", there was no place for underestimating the doubts that the Zionists felt concerning the non-Zionists' involvement in the fateful political questions that the Zionist movement would have to face in the future. Of equal concern to them was the status of the Zionist Organization vis-à-vis the Mandatory government should the partnership between Zionists and non-Zionists break down and the Jewish Agency then fall apart. Marshall and Warburg were well aware of the Zionist Organization's sensitivities on this score, and in the final analysis they had no desire to supersede them. They thus agreed to changes in the wording of the agreement which made it quite clear that, in the event of the Jewish Agency's dissolution, all authority vested in it would revert to the Zionist Organization.

THE PRIMACY of the Zionist Organization in the Jewish Agency, and even, to an extent, the overlapping identity of the Jewish Agency and the Zionist Organization, was determined by the two having a common president. The weight of the non-Zionists within the Jewish Agency would ultimately depend on the extent to which they would prove ready and able to play their part within the new body.

Negotiations on the final drafting of the constitution of the broadly-based Jewish Agency went on up to the last minute: the chief remaining points of dispute needing clarification were, first, the possible dissolution of the Agency and the reversion of its powers to the Zionist Organization, and second, the method whereby non-Zionist representatives were to be chosen (by "democratic" election if possible, but it was left to each national body to make the final decision).

When Marshall sailed from New York en route to the ceremony that was finally to establish the Agency, he said he was about to bring about what had up to then seemed to be impossible of realization: the unification of the entire Jewish people, divided hitherto and now rallied together around a reasonable and practical programme.

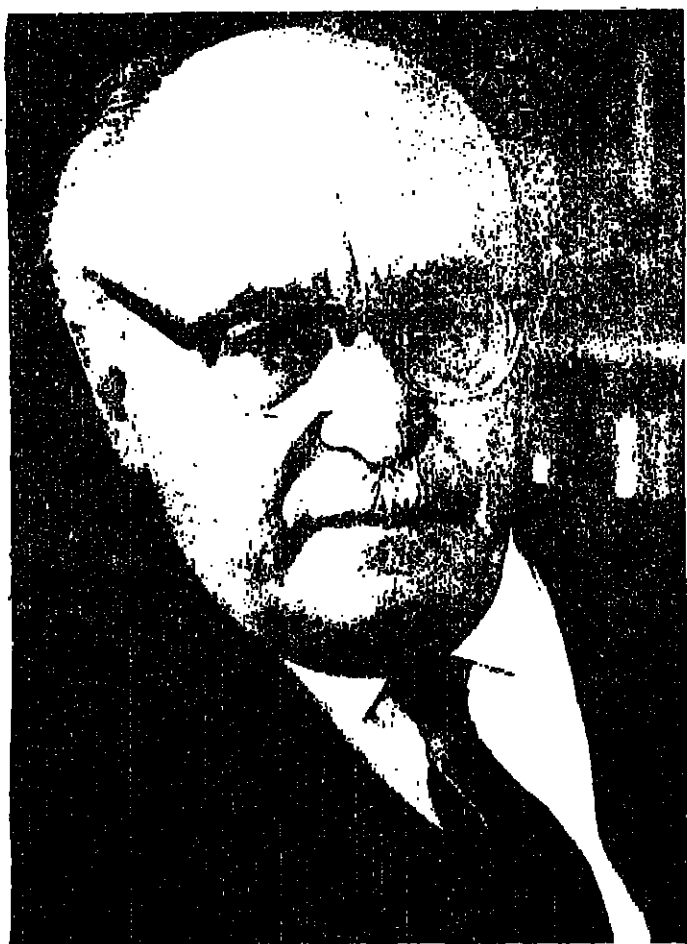
While the Zionists still had many doubts about the entry of the non-Zionists, there were those who saw it nevertheless as a first step towards integrating all Jews within Zionist work, and thus perhaps eventually winning them over to the cause.

Common to both sides was the hope that with the establishment of the new body the building and development of a national home in Eretz Israel would receive fresh impetus and a renewal of energy.

Translated by Dvora Gotsler

הכנסת הכללית





# JEWISH AGENCY CHAIRMEN 1929-1979

Zalman Shazar

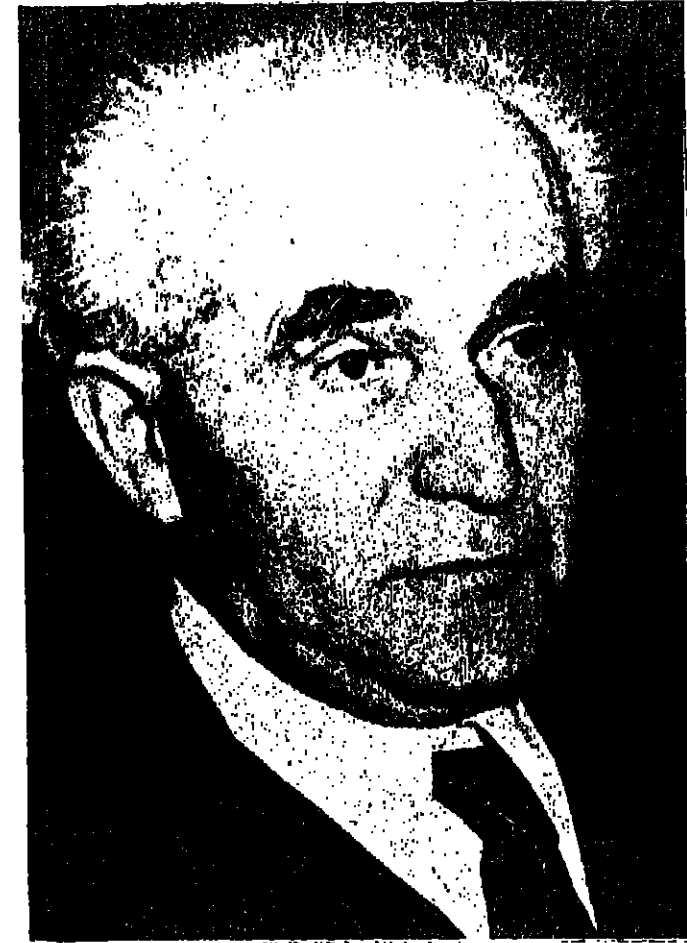
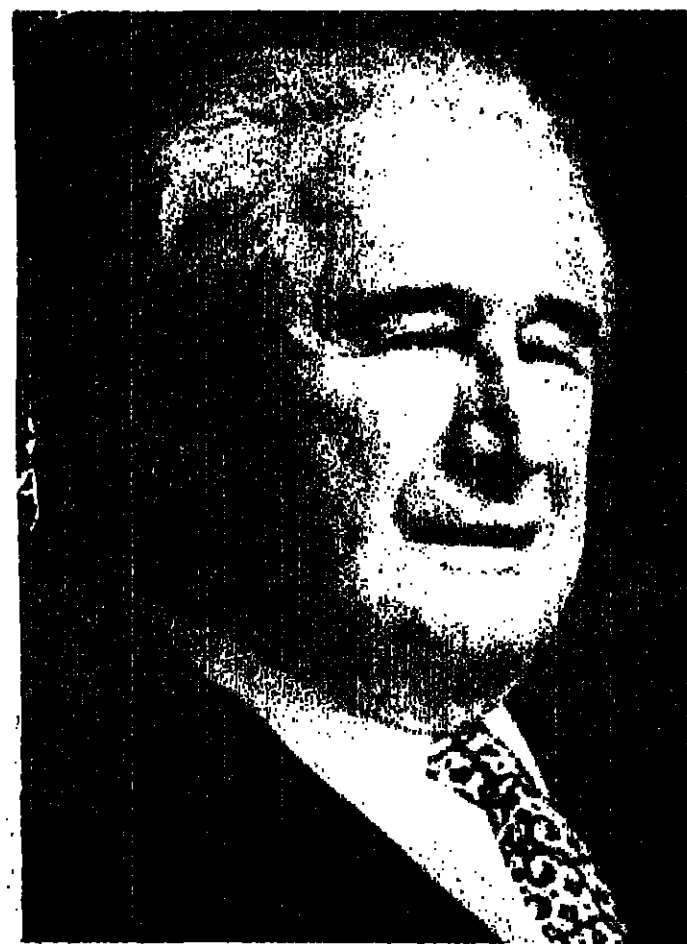
Arthur Ruppin



# JEWISH AGENCY CHAIRMEN 1929-1979

Arye L. Dulzin

Moake Sharoff



David Ben-Gurion



Nahum Goldmann

Beri Looker



Aryeh Louis Pincus

Yosef Almogi

Pinhas Sapir



## Presidents of the Jewish Agency



Dr. Chaim Weizmann



Nahum Sokolow



Dr. Nahum Goldmann

## Members of the Jewish Agency Executive

Arye L. Dulzin  
Max M. Fisher  
Akiva Lewinsky  
Dr. Avraham Avi-hai

Matityahu Drobles  
Melvin Dubinsky  
Irwin Field  
Jerold C. Hoffberger  
Raphael Kotolowitz

Frank Lautenberg  
Michael M. Sacher  
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Prof. Ra'anana Weitz



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JNF bulldozers in the Negev



Scene in Yotfata in the Arava



Land reclamation work in Galilee



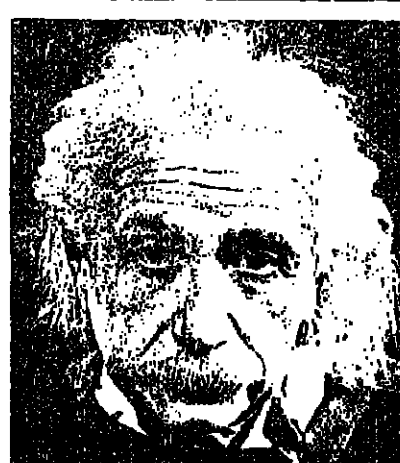
Leon Blum



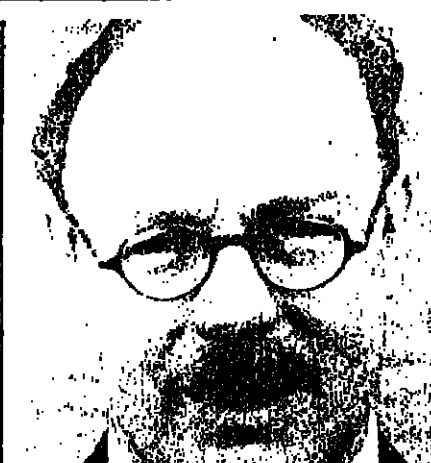
Louis Marshall



Sholem Asch



Albert Einstein



Lord Melchett

# MEMORIES OF ZURICH

AHARON ALPERIN presents some personal recollections of the 16th Zionist Congress in 1929.

"IN THAT case, Dr. Weismann, this is the last Zionist Congress!" This interjection from the floor, as far as I recall, came from Yitzhak Gruenbaum, at the 16th Zionist Congress in Zurich, in August 1929, when Dr. Chaim Weismann, president of the World Zionist Organisation, made his summing-up speech following a lengthy and stormy debate on the draft constitution of the Jewish Agency.

Yitzhak Gruenbaum had erred. Many of the delegates were troubled by the thought that the establishment of the Jewish Agency on a parity basis with the non-Zionists would entail a weakening and a watering down of Zionism. But no one went as far as Gruenbaum.

In the heat of the debate, Gruenbaum apparently lost sight of the fact that the Zionist Movement was far too strong to be undermined ideologically through organizational changes in the general Jewish movement for Eretz Yisrael. On the contrary, it would succeed in influencing the new partners and attract them to Zionist thought.

WHEN WE convened in the afternoon of August 11, 1929 at the Tonhalle in Zurich for the opening session of the Jewish Agency, all doubts had vanished. In the programmatic addresses on that festive occasion, the greatest and the most impressive in Jewish history also down to the present day, there were no two opinions — Zionist and non-Zionist. All spoke the same language: "For Zion's sake, I shall not be silent!" All expressed their fervent and deep belief in the rebuilding of Eretz Yisrael for the Jewish people.

Those who participated at this conference — and I had the privilege of being among them — will always recall that historical occasion. The most respected and the most famous leaders of the Jewish people at that period had gathered for the lofty purpose of building Eretz Yisrael as the old-new homeland of the Jewish people.

First and foremost among them was Albert Einstein, to whom Leon Blum, then Prime Minister of France, bowed in reverence and described him as the greatest Jew of our time. Einstein, the non-Zionist from the organizational point of view, then delivered the most Zionist of all speeches at the opening session, a speech that is regarded down to the present day as a classic creation in Zionist history.

"We all feel," Einstein began, "that this is a great day for all of us. Allow me to say how I see and feel the greatness of this day. The Jewish tragedy of our age lies in the fact that the Jewish people is scattered and splintered. The individual Jew nowadays is isolated as such and suffers as a result of his isolation. This suffering has become a tragedy. How is it possible to find a solution for this tragic situation other than by establishing a home of our own? The man who realized that with unusual clarity was Theodor Herzl."

He continued: "What Herzl saw was simplicity in itself, yet no one had realized it before him. Only a small group of people had concentrated around him. He realized that the Jewish people alone is capable of creating the movement that would break through that individual isolation. With the healthy instinct of a political genius, Herzl felt that that could be achieved through the rebuilding of Eretz Yisrael. Almost all opposed Herzl, in the fear that the idea might prove injurious to their status in the countries of their domicile — possibly might lead to a complete loss of status. Herzl, who knew that that was not the case, entered upon that onerous task which proved to be impossible from the political point of view, with a small group of faithful followers. Nowadays we have come to realize that Herzl had set them on the road to redemption. We must recognize that with all our hearts and express our deep admiration of his memory."

Einstein concluded his speech with an expression of appreciation to Dr. Weismann for his share in the difficult task that Herzl had commenced: "We must not lose sight of the fact that the rebuilding of Eretz Yisrael is an important and onerous obligation for all Jews, and that this task also implies a great gift to us, and for that we must be indebted not only to the two great leaders — Herzl and Weismann — but also to that courageous and enthusiastic minority that calls itself Zionist. We, the others, owe these people our national solidarity, and I believe that these people have the moral right to exert the strongest influence on the work that we who are gathered here, wish to do."

DURING EINSTEIN'S speech, there was an incident which became imprinted on the memory of all those who were present. The people who were responsible for the technical organization of the event had forgotten to hang up

Herzl's portrait on the platform of the Tonhalle. It is unlikely that they had gone out of their way so as not to hurt the susceptibilities of the non-Zionist partners.

At any event, when we entered the hall and failed to see Herzl's deep and coal-black eyes peering down at us, as we had always been accustomed to see at Zionist Congresses, we were deeply hurt by the fact. Albert Einstein sensed that feeling and at a most impressive moment in his speech, turned round to the wall and thundered out in his strong and ringing voice: "Where is Herzl?" We all felt as if a heavy stone had rolled from our hearts. Albert Einstein had given expression to what we all wanted to shout. Never before had Einstein gained such sincere and enthusiastic appreciation and appraisal as he had at that moment. Deep in the recesses of my memory of that historical session, is the appearance of Sholem Asch, the great Yiddish writer. That was his first appearance at a world convention for Eretz Yisrael, initiated by the Zionists.

At the very outset of his address, he left a deep impression by his noble gesture when he said: "First of all, one must mention today the name of a man who is not with us — our national poet Chaim Nahman Bialik." For personal reasons, Bialik was unable to attend.

TURNING TO Dr. Weismann, Asch said: "In a difficult moment, Mr. President, you turned to the Jewish masses scattered in every corner of the world, and asked: 'Jewish people, where are you?' I believe that this convention has given you the answer. We are here! All those whom that call of yours has not yet reached, are here today. But not only we, the Jewish people of the present generation, are gathered in this hall, but also the Jewish people of all generations. The great suffering in Jewish history hovers over us today and demands a solution to our tragic situation. The emergence of Eretz Yisrael is a ray of light on the long and bloody road that we have traversed, and provides us with reason and significance for our suffering." Asch said. Mentioning that the miracle of unification of the whole Jewish people can be brought about only through the strength and influence of Eretz Yisrael, Asch said that he was privileged on that historical occasion to be the spokesman of the poor and oppressed Jewish masses in Poland and in other countries. "If for

others Eretz Yisrael may perhaps be a spiritual luxury, for the Jews of Poland it is our Homeland of sheer necessity. The problem facing us is not only the rebuilding of Eretz Yisrael but the rebuilding of the Jewish people through Eretz Yisrael." He added: "Eretz Yisrael must be the roof under which the Jewish masses will find a home."

THE APPEARANCE of Leon Blum, the socialist leader and loyal Jew, was the third impressive event at the opening session. When I heard him, I felt convinced — and I believe so to the present day — that leftists of all factions, both old and "new," as they are referred to today, should read that speech. They might possibly pale at their dishonourable, sometimes even shameful, attitude to the idea of Zionist liberation.

"Many here may be surprised to see a man the whole of whose public activity and life's work has been dedicated to the idea and objectives of International Socialism," Blum began. He continued: "A man, as my sense of integrity bids me to announce, who has never denied his origin or his religion, and who makes a public avowal of them on all occasions and in all struggles."

In the course of his speech, he said: "International Socialism seeks to preserve the originality of all peoples and the integrity of all languages, cultures and races, and endeavours to create a harmony between them, to embrace all the lofty ideas of life. By historical miracle it has happened that the Jewish National Home in Palestine — the homeland intended for the absorption of the suffering and oppressed Jews and of the Jews yearning to return to their Fatherland, is once again being rebuilt." Declaring his belief in the justice of the Zionist idea, Leon Blum announced his credo: "I once described the Jewish people as the greatest victims of history, but throughout its dispersion and throughout the long generations of its oppression, its spirit and its feelings as a people have never been impaired." He pointed to the special importance attaching to the cooperation of the world Socialist movement and the Labour movement in Palestine and said that Palestine may serve as a wonderful laboratory for all the reforms that mark the process of the economic revolution in the world. "I believe," Leon Blum concluded, "that all the conditions have been secured for our work in Palestine." The socialist leader

called upon the Jewish Agency to continue its efforts to attract the masses for the work of rebuilding in the country. "The work of reconstruction that is being carried out in Palestine deserves the admiration not only of Jewry but of humanity as a whole."

THE GREATEST surprise was sprung upon us by the well-known "Non-Zionists", who demanded that they should not be called by that name. Their foremost spokesman were the leaders of American Jewry at the time — Louis Marshall and Felix Warburg, who were signatories together with Weismann to the agreement for the formation of the Jewish Agency, and the representative of German Jewry — Oscar Wasserman, the banker. We listened attentively to their statements, and apart from several remarks made by Louis Marshall, we Zionists could wholeheartedly subscribe to them. Marshall appeared as the authentic representative of American Jewry, the principal partner in the Jewish Agency, and assured the gathering that the Jews of America were not only "Jews with money bags."

"We stand shoulder to shoulder with the Zionists. We will be guided by one ideal in our common duty and goal. We have not so far become affiliated with you for reasons that cannot be gone into here. But now we are united with you, under the leadership of Dr. Weismann, who understands the problems and understands the American people."

The remark in his speech which must have failed to please the Zionists, was the statement: "After all, the time for dreams is over. True we are in need of ideals, but we have reached the point when we must start to go out to work."

Warburg spoke on a much warmer note: "We will be united. I have always known that Jews of all streams and factions are capable of setting their differences aside and of working together. I am convinced that this will be the case also in the Jewish Agency. The Constitution of the Jewish Agency has been so drawn up as to enable all of us to work for Palestine. I feel very happy today. This is the happiest birthday that I have ever had, and I assure you I will do everything in my power for the success of our common goal."

Wasserman's speech was the last he made at an important world convention as the representative.

(Continued on page 11)



(Continued from page 12)  
 tative of German Jewry; the rise of the Nazis out the Holocaust were less than a decade away. Already his first sentences were characteristic: "On behalf of the non-Zionist German delegates, I have the honour heartily to greet this convention of the Jewish Agency for Palestine, which serves as proof of Jewish unity. Not all the Jews of Germany as yet stand behind our German delegates, but the majority of them do. It is our duty to convince those who still stand aloof of the greatness of our objectives and of the need of harmonious cooperation between us."  
 Another important speaker, who was not classified as belonging to either side, was Sir Herbert Samuel, the first High Commissioner of Palestine. He expressed appreciation to the World Zionist Organization for its enterprise of upbuilding in Palestine and concluded by saying that "It is most important that the whole of Jewry should participate in the re-building of the Holy Land."

Agency had just concluded the Zionist Congress, at which the problem created by the partnership with the non-Zionists was discussed in depth, at times in a stormy atmosphere. Some of the delegates, particularly the Revisionist Zionists headed by Vladimir Jabotinsky, refused to abide by the resolution to set up the Jewish Agency, which was passed by an overwhelming majority, and did not enter the Agency.  
 Dr. Chaim Weizmann, Nahum Sokolow, Menahem Ussishkin, Lord Melchett (at that time president of the British Zionist Federation), Dr. Kurt Blumenfeld (on behalf of the Zionists in Germany) — I am not mentioning all the speakers — warmly greeted the non-Zionists and at once created the friendly atmosphere that was needed for unity.  
 Chaim Arlosoroff and David Ben-Gurion voiced the agreement of the Labour Movement in Palestine to the founding of the Jewish Agency, stressing their demand for the safeguarding of the principle of Jewish labour in the upbuilding of the Jewish

Homeland. In a few brief words, Ben-Gurion clearly formulated the Zionist objective in Eretz Yisrael: "Our first pioneers came to Palestine 50 years ago, and we, the Jewish labourers, came 25 years ago, not as immigrants aiming at making a career for ourselves. We came imbued with a sense of the will and the historical mission of the Jewish people to achieve a rebirth from the economic, social and political points of view, the desire to attain an independent Jewish State in our Homeland. We know that this can be achieved only by means of cooperation with the whole of the Jewish people." Pointing out that the workers in Eretz Yisrael do not shy from cooperation with those described as "the Jews of Finance," Ben-Gurion said: "But Jews who have nothing apart from money are not Jews."  
 Dr. Nahum Goldmann belonged to a special category. He appeared on behalf of the Radical Zionist faction (to which Yitzhak Gruenbaum also belonged). Down to the last moment, this faction vehemently opposed the Platform of the Jewish Agency and voted

against its constitution. But once the resolution for the establishment of the Jewish Agency was passed by a decisive majority, the group declared that it, too, would participate.  
 After making a declaration to that effect, Dr. Goldmann proposed that the Jewish Agency be transformed into a popular movement on democratic foundations. "We hope that the day will come when we shall no longer be speaking about a 'fifty-fifty' basis for the composition of the Jewish Agency, but that the Jews of all lands will elect their representatives to this great movement so as to upbuild Eretz Yisrael on united democratic lines." Goldmann continued: "We must all be entitled to represent our ideologies, and so we declare that we shall continue to struggle for the idea of Jewish national revival in all countries and for a sovereign Jewish State in Palestine, which we term the Jewish State of Herzl, and for a better social order in Eretz Yisrael."  
 WHEN ALL the speeches and declarations, including also

greetings from two rabbis — Rabbi Ezekiel Lifschitz of Poland and Rabbi Benzion Meir Hai Uziel of Eretz Yisrael — had been made, the last part of the programme of the founding conference of the Jewish Agency commenced. It was the submission of reports by the various committees and the passing of resolutions. This part passed without marked discussion or dissent.  
 In the resolutions concerning the work of the Jewish Agency, the balance and harmony between the work of national upbuilding in Eretz Yisrael and private initiative, between the planned financial instrument and the national funds, between the kibbutzim and the other forms of settlement, was preserved.  
 The announcement was made that Warburg and Melchett each contributed the sum of \$500,000, for the establishment of the financial body for the upbuilding work in Palestine. The budget was approved for the activities of the Jewish Agency during its first year. It was also reported that the founding conference had the participation of 105 Zionists and 104 "non-Zionists."  
 In an atmosphere of general enthusiasm, Baron Edmond de Rothschild, the "well-known benefactor" and "Father of the Yishuv" was elected honorary president of the Jewish Agency. A telegram of warm greetings was despatched at once to the Baron in Paris.  
 Dr. Chaim Weizmann, president of the World Zionist Organization, was elected president of the Jewish Agency; Louis Marshall and Lord Melchett were elected presidents of the council, while Felix Warburg was elected Administrative Council president.  
 The signing of the Foundation Scroll of the Jewish Agency by Weizmann and Nahum Sokolow on behalf of the World Zionist Organization, and a large group of prominent keyworkers, headed by Louis Marshall and Felix Warburg, on behalf of the non-Zionists, was a moving and unforgettable scene.  
 The historic founding conference which was opened by Dr. Weizmann, was closed after three days of deliberations by Louis Marshall, and ended in the singing of *Hatikva* and in an atmosphere which was summed up by Dr. Samuel Dalches of London: "This has been the most wonderful day in all the 1,000 years that have gone by."  
 The hopes and their realization form a chapter in themselves. Immediately after the founding assembly, a difficult period commenced, marked by tragic events (such as the death of Louis Marshall immediately after the conference and the economic recession in the United States in the 1930s).  
 I remember clearly opening my report of the historical meeting to my paper (the *Paris Ha'aretz*, which I edited at the time), in the following words, which I wrote in a sense of implicit faith:  
 "Everything that has been done and declared here today rests on foundations of mutual trust on the part of Zionists and non-Zionists alike." I believe that this was proven at the time and continues to be borne out today, 50 years later, in the deliberations and in the work of that great and important organization in Jewish history — the expanded Jewish Agency, which represents all the Jewish communities in the free world, for the upbuilding of the renewed and sovereign Homeland of the Jewish people — the State of Israel. □

THE ZIONIST half of the Jewish

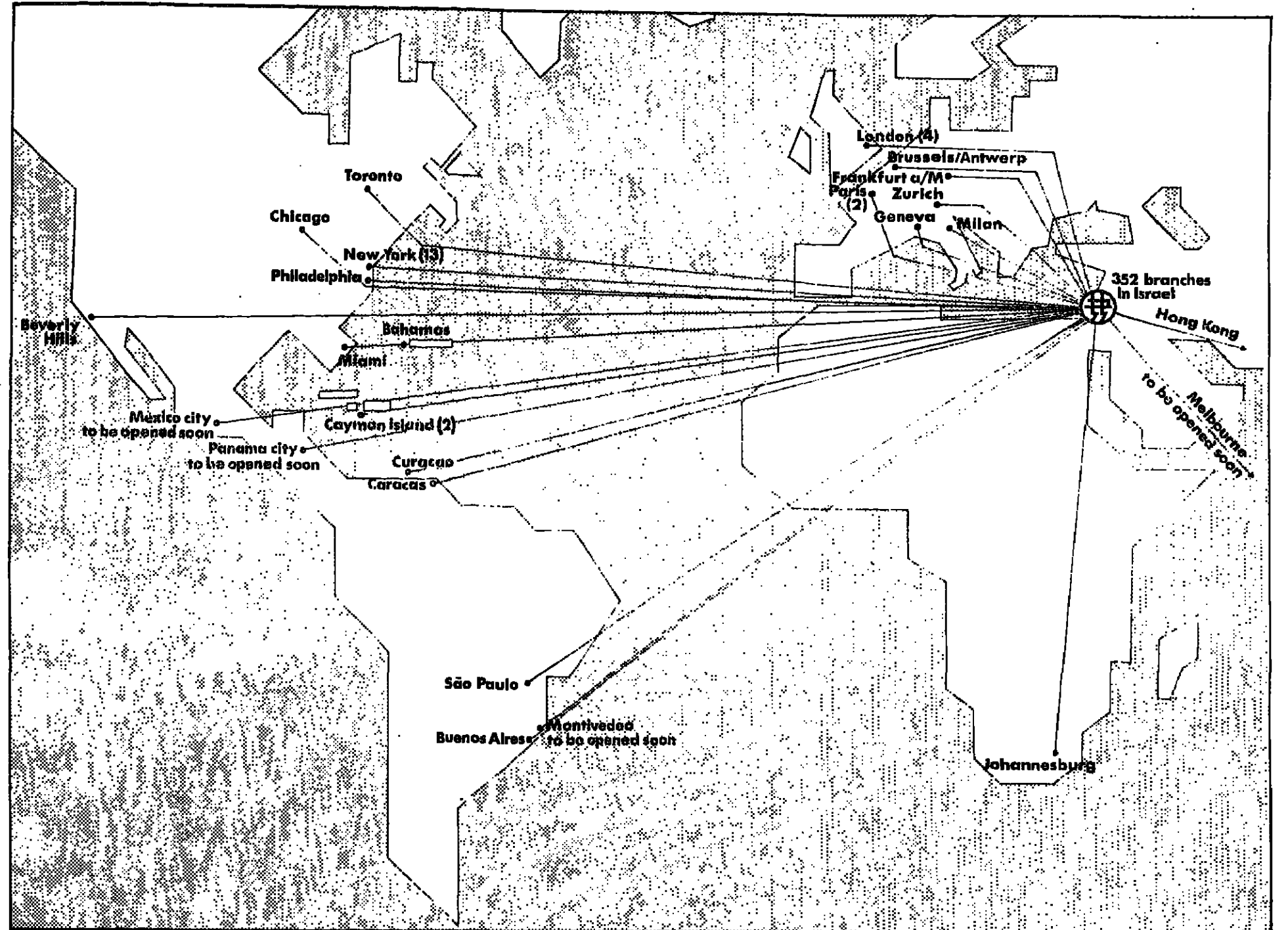
## ISRAEL 1979

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 to the people of the Jewish Agency.  
 For history already made.



EL AL'S first historic flight to Cairo, Dec. 1977

EL AL

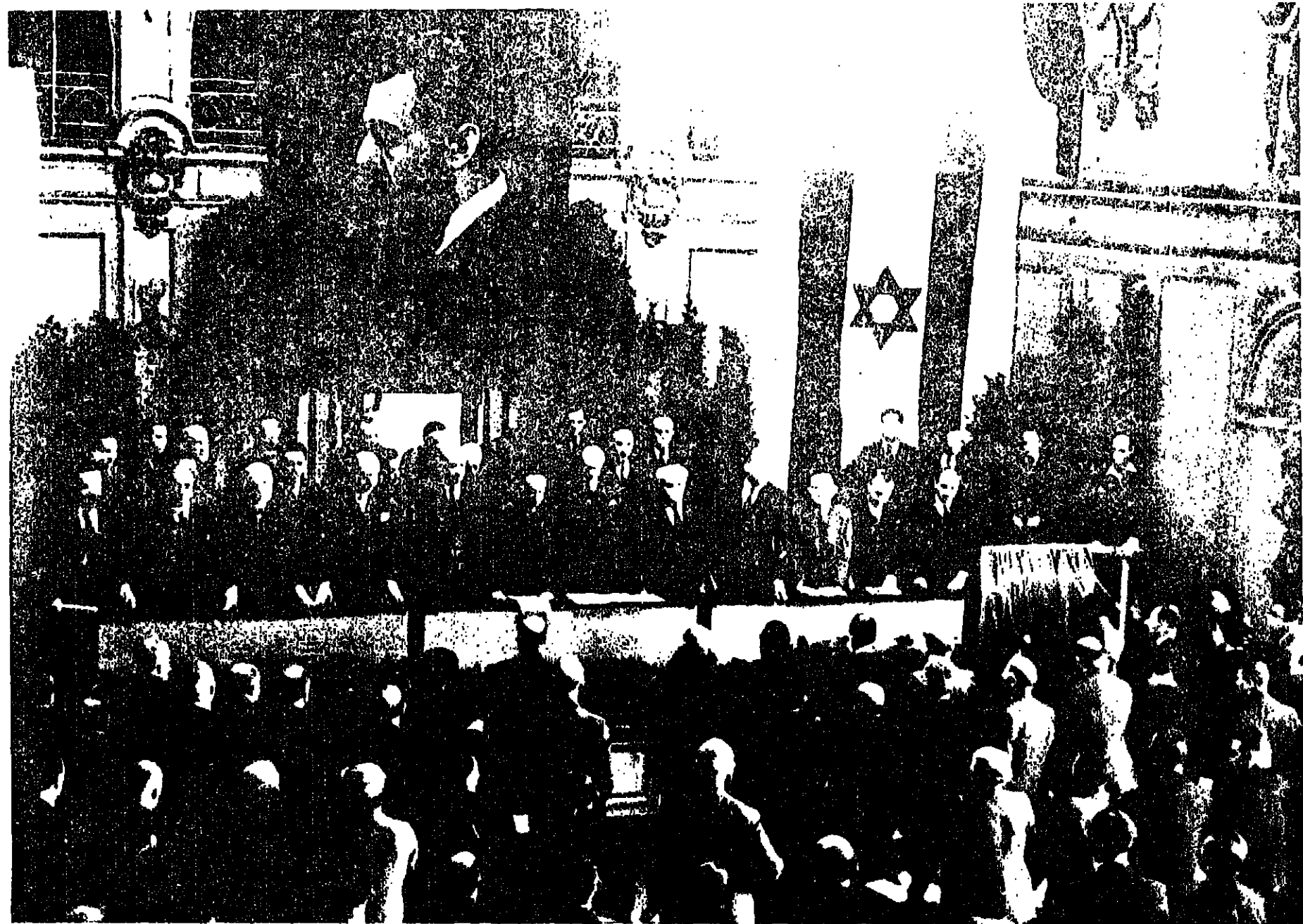


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# FIFTY YEARS

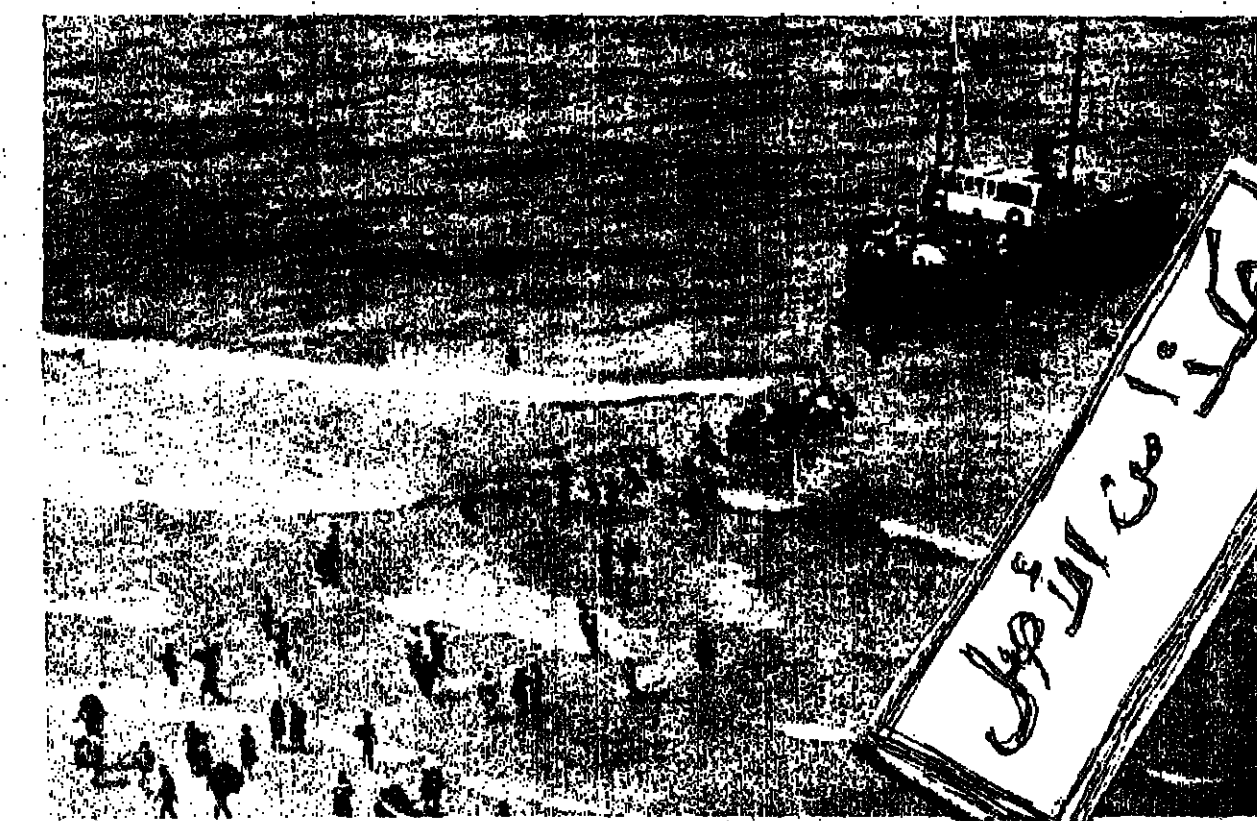
Some pictorial highlights from the Jewish Agency's first half-century.

(Above) The meeting of the fifth Agency Council, in 1957. Dr. Weismann and Ben-Gurion can be seen in first row of podium. (Below Left) Dr. Chaim Weismann presents Safer Torah to U.S. President Harry Truman. (Below right) Moshe Sharett and David Ben-Gurion in New York, 1947.



(Above) Yosef 'Dov Joseph, Moshe Sharett and David Haohen in Latrun detention camp after Sabbath, 1947. (Below) Terrorist blast at Agency, 1948.

(Above) Yemenite immigrants sign up for visas in Aden, 1948. (Below) 'Aliya Bet' illegal immigrants stream ashore during last days of the British Mandate.





IT IS mid-morning at the Mevaseret Zion absorption centre and 20 men and women sit in a classroom wrestling with the heat and Hebrew. A dentist from Cape Town, an accountant from Buenos Aires, a businessman from Bombay, a philologist from Karkhov, a plumber from New York, a journalist from New Zealand, a lawyer from London... Aged from early 20s to early 60s they have come up to Jerusalem from the four corners of the world to break their tongues over a new language to equip themselves for a new life in a new land.

Nearby in the centre's six first-class kindergartens, immigrant children aged from six months to six years play and learn, with humbling ease, the language their parents struggle to master. Elsewhere on the complex are classrooms for the primary grades. The older children are away studying at school, upan and university in Jerusalem.

It is quiet in the supermarket. A few old people from the Soviet Union, who have emigrated with their children and grandchildren, shop alongside Arab workmen from a nearby building site. The shop only bursts into hectic life during the mid-morning upan break and again at 12.45, when parents collect their children, race to buy food and collect mail from the office.

Then it is home to pleasant little semi-detached houses for lunch, a rest, the relief of lapsing into the mother tongue. There is the laundry and housework to be done, homework, perhaps a trip to Jerusalem to shop, arrange personal affairs, hunt for jobs or homes.

By late afternoon the children are awake and out in the sunshine. This is paradise for them. There is a small playground at the end of each block, trees to climb, open countryside all around and a JNF forest to explore. They play in complete safety. There is little traffic and no lifts or stairs to worry about.

In the cool of the evening, whole families emerge to stroll and talk in a multi-lingual babble. Volunteers from Jerusalem and nearby kibbutzim visit weekly to help with Hebrew. And there are frequent lectures and cultural events.

MEVASERET ZION, set in the Judean Hills 10 minutes by bus from the capital, was built shortly after the Six-Day War as a private housing estate. At the time, Jerusalemites thought it too far out to buy, and in 1970 the complex was purchased by the Jewish Agency.

There is room at the centre for 200 families and at the moment all but 40 apartments are occupied — a total of 775 persons from 12 countries (a few months ago there were immigrants from 22 nations). The majority are from the Soviet Union, with South Africa, America, Britain, and South American countries represented in large numbers. And others from Rumania, Finland, Ireland, Australia, New Zealand, France, Holland, Gibraltar, Iran...

At least one member of virtually every household at Mevaseret Zion is a university graduate, and the centre as a whole represents a very considerable infusion of talent and education into Israeli society. Mevaseret's director, Eliezer Kroll, is fond of pointing out that he has 32 doctors and 25 others in various medical fields living at the absorption centre now — enough to staff a sizeable



(Above) Ros Medlov in her absorption centre kitchen. (Bottom) The Mevaseret kindergarten.

# Half-way home

New immigrants are expected to stay six months at an absorption centre, before getting permanent housing. Many stay longer, and aren't entirely unhappy about it. HELEN DAVIS finds out why.

hospital. There are also 25 engineers, 27 teachers, 12 physicists and chemists, four artists, six lawyers...

NEW IMMIGRANTS are expected to spend six months at the absorption centre before moving out into permanent housing. But the present housing crisis has delayed the departure of many. The average stay these days is a year, with some families staying on much longer.

This creates a considerable headache for the management of the centre which is hard-pressed to find room for newcomers. The centre takes in four groups of 30 families each year — and expects 60 families, who have prior bookings to live here, in the next

few months. Not to mention a constant and growing demand for houses from the increased Soviet aliyah.

Kroll hopes he can make room for fresh influx. He is nudging families who have alternative accommodation, but who are waiting for the school year to finish, or their lifts to arrive, or the walls of their new apartments to be painted, before moving out. No one is forcibly evicted from Mevaseret Zion, but the message is clear — it's been nice to have you, but the time has come to say farewell.

Perhaps it is a fault that Mevaseret is as pleasant as it is. Most new immigrants will never have it so good again. The setting, with its trees and flowers, safe

play areas and single-storey dwellings are a marked contrast to the chloken-coop apartment blocks that Jews build for other Jews to inhabit in the raw immigrant suburbs of Jerusalem.

Where else can a family of modest means hope for a tree-shaded patio, a little garden and all facilities on the doorstep? Not in Neve Ya'acov, the area to which the vast majority go.

"I hear it again and again from friends who lived here," said a woman who has been at Mevaseret for a year. "This is paradise. They keep telling me that I don't know how lucky I am and that I won't know what has hit me when I leave. It's rather depressing."

MEVASERET is indeed a womb-like environment. There is a social worker, two house mothers, two representatives from the Ministry of Labour Office of Academic Employment, a representative from the Ministry of Immigrant Absorption, staff to arrange cultural and educational programmes for all age groups and two 18-year-old religious girls who have elected to spend their two years of national service working with immigrants. In addition there are weekly visits from a group of municipal volunteers ready to lend a sympathetic ear and to give practical advice and help where possible.

But living at an absorption centre has its disadvantages. Every family has problems, real and urgent problems, and everyone faces difficult adjustments to Israeli life. And at times the centre ceases to be a womb and becomes a hothouse, magnifying each individual problem into a crisis.

People, says Sybil Marcus of the British Zionist Federation, feel off one another's misery on absorption centres. And she is right. It is not always the most healthy place to be for too long. After a time Mevaseret's protective environment becomes counter-productive to successful absorption: The fledgling must leave the nest and learn to fly. The longer he stays, the harder it is to take the plunge.

The trouble is finding another suitable nest. Housing is the one subject that engages the fixed attention of every immigrant. It's a topic of obsessive conversation. In the supermarket, the clinic, wherever two immigrants meet the conversation inevitably turns to housing. Do you have a flat yet? Have you been offered anything at all? How large? How many rooms? A balcony? When a resident finally negotiates a felicitous conclusion to his housing problem he is wished "mazal tov" by everyone he meets. If he had had a new baby or a large inheritance, he could not be more feted.

And those left waiting for something to come up get increasingly edgy as inflation and new Ministry of Housing policy pushes even public housing up to 200 per cent. Many who sold homes before arriving in Israel have seen the hope of owning even the most modest apartment evaporate.

Housing, or the lack of it, is also responsible for some of the minor disputes and irritations among otherwise friendly families. Someone with two children gets three bedrooms and 105 metres while families with more children, who have been in the country longer, go on waiting. Luck? Protecsia? Who knows?

For Kroll — originally from New York, ex-kibbutznik, former head of the North American division of the Aliya Department in the WZO, twice on shlichut in America — housing is an obsession. He is here to help new immigrants and it is a continuing frustration that he cannot help with the single problem that gives his small community its biggest collective headache.

His task, and that of the centre, is to provide the immigrant with a reasonable base in Hebrew, a knowledge of Israel and help in finding jobs and housing.

"Jobs are not a problem in general," he says. "People may have to start on a lower level than before; they may have to re-qualify, or re-train in a new field altogether. They may have difficulty adapting to new techniques

and a new orientation. But the great majority find work they are satisfied with, even if only as an initial step.

"The big, big problem is housing. It creates tremendous frustrations and bitterness for many people here. But even so, almost everyone finds something, even if it is not very satisfactory."

KROLL BELIEVES one of the centre's major tasks is equipping immigrants with a working ideology that will carry them through the vicissitudes of learning to live in Israel.

"Many people, particularly those from the Soviet Union, come here knowing nothing of Judaism, nothing of Jewish holidays or history. Educating them in these things must be an important part of life here," he says. "Our aim is not to turn immigrants into Orthodox Jews. We try to instill in them an understanding of why they are here, why Israel is here and the contribution they can make."

The annual cycle of festivals gives the perfect opportunity to convey these concepts. A communal seder at Pesach, tree-planting at Tu B'Shvat, bonfires on Lag B'Omer, parties for Purim. The upan cunningly stirs a little history and Bible into the language lessons and provides regular bus tours around the country to give many immigrants their first view of the land.

A sizeable proportion of the Western immigrants — and a smattering of Russians, too — are religious and there is a vital religious life revolving around the tiny synagogue on the centre. "The secular immigrants might not join in, but," says Kroll, "they see Judaism in action and are themselves strengthened by the firm motivation of their religious neighbours."

Not so many of the residents at the absorption centre are the red-hot Zionists one would expect. The Soviet immigrants have, in many cases, come because they have family in Israel, or because they have professions that they cannot use elsewhere in the West. And people from the West come for a smorgasbord of reasons that often haven't much to do with returning "to build and be built."

A psychiatrist decides to uproot himself from the U.S. because of "mid-life crisis." An engineer from California has a sister who married out and doesn't want the same to happen to his children. A doctor is sick of the climate in Chicago and has a vague yearning



(Above) Brit Mita at the absorption centre (Below) New immigrant from Soviet Union (Richard Lobell)

to do something constructive. A chemist from South Africa lands here after trying America and hating it.

A handful come in the vague hope of finding a solution to personal problems. Predictably, Israel, with its tensions and demands, only aggravates the source of discontent.

"Immigrants at the absorption centre undergo very considerable stress even if they have no outstanding problems to cope with," says Kroll. "Their lifestyle is completely changed. The houses here are smaller than many of them are used to. People who have worked all their lives are no longer leaving home all day. And some men, both from the West and the East, whose identities are strongly tied up with their professional life, become extremely uptight about not working."

"Couples who lived their own, largely separate, lives are suddenly thrown together 24 hours a day. The husband finds himself doing housework, shopping, picking the kids up from the kindergarten. For some it is a beautiful time. I have had people tell me that living here gave them the chance to get to know one



another again. But for others, the absorption centre routine can create stresses they can't cope with. "Children, particularly teenagers, can be an additional source of trouble. Because parents want to come to Israel, it

doesn't always follow that their children want to come, too. Some are resentful and become difficult to handle. Others simply find it hard to adjust to a new school, new friends and a new language."

FOR PEOPLE struggling to function in a new society, the absorption centre provides another prop which may, indeed, be its most valuable function: Friendship. Here, people make lasting friendships and find surrogate "families," which go a long way to tiding them over troubled times. And joining them in times of joy. A birth, a *brit mila*, a *bar-mitzva* is celebrated at the absorption centre with a gusto that would be hard to match anywhere.

For Ros Medlov, who came to Israel from New Jersey 10 months ago with her husband (a rabbi working for the Ministry of Education) and five children, the friendships they have made are of themselves a vindication of the concept of absorption centres.

"All new immigrants have tremendous anxiety," she said. "They are uprooted and struggling hard to cope with a profoundly different lifestyle. I don't know how we would have managed

without the help and support of other immigrants."

"We have friends in Jerusalem who bypassed the absorption centre and moved straight into an apartment. And they are very unhappy. They have made few friends, they are lonely and simply haven't learned many of the things that we picked up quite naturally from other immigrants."

Dina Bellina, an engineer and former leading Soviet activist who came to Mevaseret Zion a year ago from Moscow with her family, agrees and is, in fact, highly critical of the tendency to send less-educated Soviet immigrants directly to apartments rather than to absorption centres (apparently on the assumption that their jobs will not demand an immediate proficiency in Hebrew).

"I don't know how new immigrants can survive in Israel without the initial help of an absorption centre," she said. "It gives people the chance of a common education, the opportunity to meet people whom they can help and be helped by in return. With exceptions, Israelis do not go out of their way to help newcomers. They are mostly too busy with their own lives. And so, while I think this is an artificial world, it is a very good step into Israel."

IF THE housing shortage has one benefit, it is that in forcing immigrants to stay longer on the absorption centre many have formed firmer friendships and bridged cultural and linguistic divides that they might not have achieved during a shorter stay. "Many Westerners worked for Soviet Jewry back home," says Kroll, "and are naturally looking forward to getting to know Soviet Jews here. But they sometimes find it very hard to break through the barrier of reserve. When I mentioned this to one Russian immigrant he said, 'I was suspicious of my neighbours in Russia. I still don't feel 100 per cent free with other Russians here, and you expect me to be free with Westerners?'"

It is the teenagers who suffer least from social inhibitions. Says Kroll: "When the U.S. Secretary of Health, Education and Welfare, Joseph Califano, visited the absorption centre recently, he came across two teenagers chatting together in Hebrew. 'Where are you from?' he asked. 'From Russia,' said one. 'From India,' said the other. 'I think,' says Kroll, 'that somehow sums up what the absorption centre is all about.'"

# Drop-outs and stay-ins

Raphael Kotlowitz, head of the Agency's Aliya and Absorption Department, discusses some of his major problems with *The Post's* JUDY SIEGEL.

about 85 per cent will end up here. "I have hope," says Kotlowitz, "that we'll see a turn for the better in the next few weeks."

THE DEPARTMENT head pins his hopes on a meeting between Prime Minister Begin and American Jewish leaders at the end of this month about the tragic dropout problem that grows more serious with every Russian Jew who decides to settle in America despite the fact that he left the Soviet Union on an Israeli visa.

"I hope that American Jewish leaders will reach the conclusion that it must be contained," he con-



Raphael Kotlowitz

tinues. Their financial aid to the dropouts must be reconsidered. Kotlowitz blames all sides — the Agency, the government and the American Jewish institutions — for not containing the problem. Prime Minister Begin has not resorted to drastic measures or intense pressure on the Americans because, explains Kotlowitz, he thought it might endanger Soviet Jewish emigration.

While aliyah totals of 80,000 and over were good news in the early '70s, 1979 will be a good aliyah year if 85-90,000 settle. Increased aliyah from Iran, a bit more from the

U.S. and Great Britain pulls the figure up, while a static figure from South Africa and a decrease from South America pulls it down.

The peace treaty with Egypt will have a good effect on aliyah, says Kotlowitz, but its impact has not really yet been felt. Careful planning to absorb idealistic volunteers inspired by peace must be done now, so that they don't return to their native countries in frustration like many did after the Six Day War, he says.

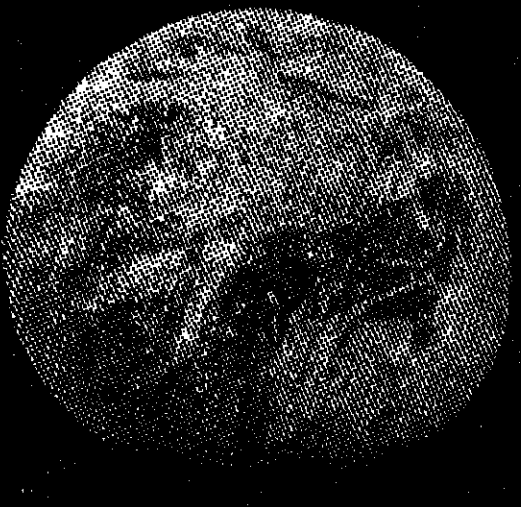
BUT THE major problem still to be dealt with is housing, a prime necessity that is unreachable for many potential olim.

The aliyah department and the Absorption Ministry — whose fates have yet to be decided by the government after many years of disagreements — are in limbo. How fast the government decides and how high aliyah and absorption is set on the national priority list will help determine how many olim come to Israel — and stay. □

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...the children of the...  
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The 64 Iranians are the latest addition to this high school, nestled in the foothills of the Carmel mountains. Established in 1988, Yemin Orde serves some 480 students, all of whom are wards of Youth Aliya. Most are Israeli, but Rifkin explained there are a few foreigners scattered here and there.

"We have a few Americans, South Africans and British, so the concept of non-Hebrew speakers was not strange. It is a matter of the newcomers adjusting to us."

IT IS EASY to spot the new arrivals walking around the village grounds. They move in self-conscious groups, not quite in concert with their surroundings. An air of hesitancy hangs on them as they speak quietly amongst themselves.

"There was never any great response to Youth Aliya in Iran," explained Rifkin. "The office in Teheran had been there for years without much activity. There was no reason; Iranian Jews, for the most part, led comfortable existences."

Activity remained laconic even after the civil unrest started fermenting. Rifkin said the Jewish Agency told him to expect 80 Iranians in September; 2 arrived. Of the 800-700 Iranian youths who have come to Israel since the trouble began, at least twice that number has gone to the U.S. and other places, according to Rifkin.

He added that those parents who could not accompany their children out of the country and did not have relatives abroad, sent them to Israel through Youth Aliya.

"It's quite difficult for some of these kids," he said. "Besides the

## TEHERAN CHILDREN

LYNDA SCHUSTER visits a group of the latest Youth Aliya charges, 64 teenagers who arrived in Israel in the wake of the Khomeini revolution.

language and cultural differences, there is the matter of life style. They are basically middle-class, and used to a totally different sort of existence. They are not accustomed to rising early in the morning and working. But where else would they go? That is the beauty of Youth Aliya — to give refuge to Jewish children who have no other place."

THOSE "CULTURAL differences" pose some of the biggest obstacles to integration. For instance, boys and girls do not study together in Iran, and many of the girls were reluctant to sit in the same classroom as the boys. Another difference is religious practices. Yemin Orde is a religious youth village. Rifkin said most of the Iranians did not come from religious families, although all had some sort of Jewish education.

According to Rifkin, the Iranian youths were not strangers to religion, but he added that most



had gone to secular schools. Some had even attended Moslem schools. He said they adjust to wearing a *kipa* because of peer pressure: everybody is doing it.

Shmuel Ba'al Hanes, the group's counsellor, thinks it is easier for boys to assimilate. "First of all, women are more restricted in Iran than here. The girls who come must adjust to an integrated society. Boys have the common denominator of sports. Everyone is accepted on the football field on the basis of his ability. Sports are a universal language. Girls don't have that sort of outlet."

The Iranians will study in separate classes until September 1, when they will join the rest of the student body. "I don't believe in overpowering people with indoctrination," said Rifkin. "I believe adjustment comes slowly. They are separated just now to give them breathing space and a greater sense of security in the

ALL ADMITTED that while Iran was a "good country," they wouldn't want to go back. Israel is their country now, and there is a willingness, however tentative, to commit themselves.

Pinina, an attractive redhead, best articulated the ambivalence. "I am not certain the girls want us here. I feel torn between two worlds: their ways of doing things are so different. But I can't go back to Teheran."

The cry "we want to be accepted" does not fall on deaf ears. Rifkin is sympathetic. "The truth is if there had not been a revolution in Iran, most of those kids would still be there, and they know it. They woke up one morning to find a different language, strange food, and unfamiliar social mores. Perhaps they don't want to be in Israel. But it is still easier for them at this school than those who are thrown into the city school system. They'll adjust here, and perhaps someday look upon this place as home." □

HAVING educated Holocaust survivors, refugees from Arab lands, orphans, the disadvantaged and children sent for limited periods by parents from the West, Youth Aliya institutions now face an important additional challenge — the children of Soviet Jewish dropouts.

Youth Aliya chairman Yosef Shapira has proposed that every child in Rome and Vienna whose parents are waiting for visas from America should be brought to Israel and educated in his dormitory institutions during the long months of waiting.

"The six months or so that they spend here could be critical in helping them to understand what the Israel is really like and in convincing their parents to come on aliya," says the chairman. A tour of 27 such youngsters earlier this year, which resulted in one Russian girl returning here immediately with her family and more expected, has proved that it can work. Shapira hopes that the

costs involved in flights and accommodations will not deter the Jewish Agency from the plan.

LIVE-AWAY institutions have proved very successful in dealing with problem youth, youngsters whose parents are not in the country and others who need a round-the-clock framework. The teachers, says Shapira, work with the children all the time and not only during formal class time. They are assigned to deal with the whole human being, and they succeed. And children whose home environments were part of more expected, has proved that it can work. Shapira hopes that the

## Another challenge

Yosef Shapira, chairman of Youth Aliya, explains his proposal for dealing with the children of Soviet-Jewish 'dropouts' to The Post's JUDY SIEGEL.



Shapira's programme for bringing whole classes of Western teenagers to Israel for a year at a time is progressing, although the

numbers — 300 next year — are not yet significant.

In 1980, they will come from Spain, the U.S., France, Brazil, England and other countries. And they will be taught in their native tongues.

Shapira dreams of organizing summer projects for 10,000 Western youngsters who attend low-quality Hebrew and Sunday schools abroad and need Jewish enrichment. The cost would be enormous, but it would reach large masses of the upcoming generation who are likely to drop out of Jewishness.

YOUTH ALIYA wants direct in-

volvement in Project Renewal for slum rehabilitation. Shapira notes that 90 per cent of the disadvantaged youngsters in Youth Aliya institutions come from the first 55 neighbourhoods that were selected for rehabilitation. "That shows how accurate we were in pinpointing the disadvantaged."

Since Youth Aliya has so much experience in the field, it will ask for funds to help more children study in its institutions and to modernize existing schools, libraries and other facilities.

The former head of World B'nai Akiva and still a leader of Mirahit-Hapoel Hamizrachi, Shapira is searching desperately for a way to interest traditional Jews who are turned off by the Zionist establishment to come on aliya.

Perhaps we need a movement with a new name and a different way of operating, he says. "And I'm sure that Mirahit can be the vanguard of this aliya movement." □



# Small and struggling

The Post's MARY HIRSCHFELD meets settlers at Ya'ad, a young industrial village in the Western Galilee's Segev bloc.

SMALL is beautiful — but not when you're too small to do well. That is the bitter complaint of the 28 young families living in Ya'ad, the first of the planned industrial villages to be set up in central Galilee. Promises of help to turn their moshav into a thriving 150-family community have been repudiated by the government, who told them that their living "standards (are) too high and incompatible with the Jewish Agency's original plans for the area."

"I don't know what they mean," moshav secretary Danny Shilo told *The Jerusalem Post*. "We

have a cooperative settlement — a *moshav shitufi* — just like the others in the country. We work the land, too, divide profits among all members and live a standard communal life, without the riches of many kibbutzim. Now if we like our houses clean, and want new members to be close to us in heart and mind, I think this should stand for us — not against us."

"It all comes down to the familiar politics of neglecting the Galilee. Everybody talks a lot about populating Judea, Samaria and whatnot, on the assumption that the Galilee is already in our

pockets, and there is no need to worry about it. They forget that the great majority of Israeli Arabs live in the area and they do not feel friendlier towards Jews than the Arabs in the Gaza Strip. In central Galilee alone, they outnumber Jews 10 to 1. Ya'ad is surrounded by Arab villages and there are hardly any Jewish settlements in the whole Segev area."

CREATING "industrial villages" was the Jewish Agency's formula for populating the Galilee. As arable land is hard to find, and not

many university graduates are willing to consider a life in agriculture, industry-based settlements were thought to be much more appealing. Ya'ad was the first such settlement to be established, and four more are to be created.

"Before getting our permanent houses," Shilo told *The Post*, "we lived for years in campers in the nearby Nevo forest. Now another group — mostly of Defense Ministry engineers — has settled there. These people have been living in the same trailers for a long time. The story hasn't changed; permanent housing is always six months away for them: it was last July, then December, now August. They still don't know when."

YA'AD lies two miles uphill from the forest, 200 metres above sea level. Its 30 freshly painted houses all look pretty much the same.

There are facilities for tennis and basketball, as well as a small village store and the usual communal buildings — a club, for weekly meetings and bi-weekly movie shows, offices and two kindergartens.

The number of children — 46 — is disproportionately high for a settlement of this size. The oldest is five, only eight are girls.

"Unlike many kibbutzim and other settlements," says Shilo, who at 34 is one of the oldest people of Ya'ad, "almost all of our members work right here. They don't need to go to the nearest big town for a job. We have a small electronics factory, manufacturing control instruments; a computer department, which makes programmes for several important firms in the north; an architect's office, specializing in the designing of factories and warehouses. And finally, we could not do without some farming, to lend the rural touch. We have a one-dunam greenhouse for carnations and also 80 dunams which we hope soon to turn into an avocado plantation."

THE PICTURE is not as bright as it might seem. Ya'ad settlers were caught in a trap of sorts — after establishing four successful branches of activity, all the promised help did not materialize. The members were left alone to handle the wide infrastructure they had created, and they complain that life has been hard for them.

"We didn't think it would be like that," said Shilo. "As business grows, we must have enough hands to cope with it. But we can-



surrounded by a million strangers."

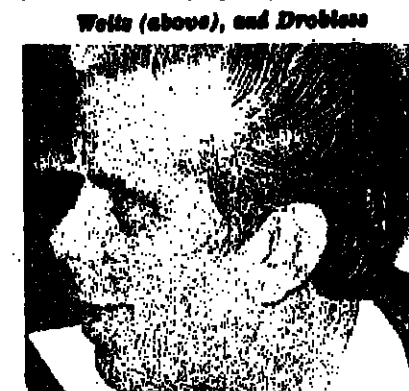
Numerous families have tried to join Ya'ad since it was set up five years ago. One of the settlers said they stopped counting after the first hundred. Twenty were admitted, and after a one-year trial period, accepted by the other members. There have hardly been any drop-outs. "One family left some months ago," said Shilo, "but they have just returned. There is another one leaving now, they say for good. They are probably going to be the first ones to do so."

As for the nine computer graduates from the Technion who first thought of settling somewhere in the Galilee and talked some friends into joining them in what everybody else considered "a crazy adventure," they are still alive and well in Ya'ad, working to make their dream a stronger and more effective reality. □

## Experienced expert

Mattanyahu Drohless and Dr. Ra'anán Weitz hold different political points of view. But the two

co-heads of the Jewish Agency Settlement Department, share a rich store of experience in settlement itself, observes The Post's JOSH GRESSEL.



Weitz (above), and Drohless

PROF. RA'ANAN Weitz is a fascinating man. He has a success story to tell, and he is proud to relate it. He has a dream to unfold, to the rest of the world.

What Prof. Weitz, co-chairman of the Jewish Agency's settlement department, unabashedly calls "the most significant success story of Israel" is the development of its 600 rural settlements, which are responsible for what he terms "human transformation." What he means is that Israel has taken impoverished immigrants from all over the world, poured them into a radically new type of melting pot — the kibbutz and moshav — and successfully produced a priceless alloy the area hasn't seen for 2,000 years — the Jewish farmer.

Prof. Weitz' dream goes beyond the scope of caring for underdeveloped immigrants in the under developed country Israel once was. His new plan for rural settlement is aimed at no less than solving the social problems afflicting the leading Western nations of the world — "which in gaining material riches have lost their basic system of values."

Weitz, a professor of rural regional development, has been asked to detail this plan next month at the UN Food and Agriculture Organization's world conference, which will be attended by 1,600 delegates from 128 countries.

WEITZ'S newly published book on the subject, which he will present to the conference, is dedicated "to the Jewish Agency for Israel, on the occasion of its jubilee, for the most unique of accomplishments: human transformation."

"The Jewish Agency," Weitz says, pacing his office, "through long, patient and sometimes uncolourful efforts, achieved something desperately needed the world over — transforming man's

way of life, his social and human bounds.

"When the Jewish Agency was asked to take on the task over 30 years ago it was an incredible job. I can remember arriving at the airport one morning at dawn with Levi Eshkol (former prime minister and then head of the Settlement Department) as the first plane-load of immigrants arrived from Yemen, bringing with them the inheritance and burden of the Third World.

"As the families disembarked with the bewildered looks on their faces, in their traditional garb, Eshkol looked at me and asked, 'Do you really think that out of these people we'll see what we dream about' — the new Jewish farmer?"

"Thank G-d I lived to see this impossible dream realized. This success is due to the basic qualities of the Jewish Agency — a comprehensive approach in concept and planning, full coordination between the plan and people in the field, and above all remembering that the human quality is the real yardstick of success."

WEITZ STRESSES that these problems have been dealt with on a concrete level — not in theory but in practice. Now, he says, "we're on the threshold of a new problem which is characteristic of the developed world."

"Where is the source of malaise in Sweden and the U.S., in which families disintegrate, and the individuals ask themselves 'Who am I?' It's because in gaining material riches they lost the basic system of values."

"Why? Because the model for development of the West is based on the pivotal phenomenon that occupational mobility is linked to geographical mobility. Once one changes occupation one must change location. In the U.S. the

## Seasoned settler

MATTATYAHU Drohless was put in a very unenviable position one year ago, when he was thrust into sharing leadership of the Jewish Agency's settlement department, which had for years been chaired solely by Prof. Ra'anán Weitz.

The two differ radically on the political questions surrounding settlement. Drohless staunchly supports unlimited settlement in all areas of Biblical Israel. Weitz believes the department must focus its limited resources on what he calls the more realistic goal of settlement within pre-1967 Israel.

Political differences notwithstanding, a more experienced person for the co-chairman's job could not have been found. Drohless has lived on a settlement since the first day he arrived from Argentina, some 28 years ago.

"I'VE SERVED in all the different capacities of the settlement," Drohless said. "For 28 years I saw what it was like to be on the other side of the settlement coin, on the receiving end of the agency's policies. Thus during my past year as co-chairman I've tried to solve here the problems I felt there as a settler."

His year's services in the city has impressed him with the way the department is run. "The organization, with its 600 employees nationwide, is an apparatus of professional people working earnestly, above and beyond the call of duty, for the rural settler."

EVERYONE KNOWS the contribution of moshavim and kibbutzim to the nation, economically (by realizing agricultural self-sufficiency), socially (in absorbing immigrants) and militarily (by providing a defensive shield on the nation's frontiers). They have also worked as a population magnet, not only in attracting the

Western immigrant looking for a new way of life, but also in holding the restless urban sabra, who might leave Israel if there were not another life style available.

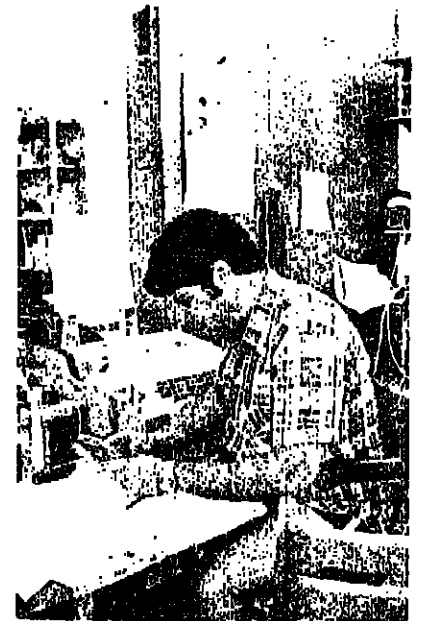
Drohless reports that there are three times as many applicants for new settlements as there is money to provide roofs for them. He divides the would-be settler into three categories.

"The first group, which I would estimate constitutes 30-40 per cent of our applicants, is the Israeli sabra, an idealist who wants to do something for his homeland. This person is tired of city life, he believes in different standards, in an equal society, and wants to build his life in a community where he will be contributing to himself and his society."

"The second category, which constitutes about the same percentage, is the young man who wants a family, but doesn't have a millionaire father to help him with housing. His only answer is either a development town or a rural settlement. He is a pragmatic settler, not an idealistic one, but he is every bit as good."

The final 30 per cent are new immigrants. These are people who have discovered their Jewish identity and have come here because of it. But rather than live in Tel Aviv, which has the bad points of New York without its redeeming qualities, he wants a different type of life."

Drohless, who survived the Warsaw Ghetto and came to Israel before the advent of prefabricated housing for new settlers, does not begrudge today's pioneers any comforts or demand that personal happiness be a secondary consideration to the overall needs of the state. "I don't want the settler to suffer," he says. "If it's not good for him, it's not good for the country. If it's good for him, the country will benefit." □



not even accept new members now, for lack of space. The government promised us more houses but this also hasn't materialized. We have to do all the work ourselves, which means doing a lot of overtime and always being on the run, otherwise nothing is completed on time. And we cannot let our clients down. We are all beginning to feel the consequences of the pressure and stress."

A small, tightly-knit community of young people, miles from their nearest Jewish neighbours and overburdened with responsibilities, is the best environment for tensions to develop.

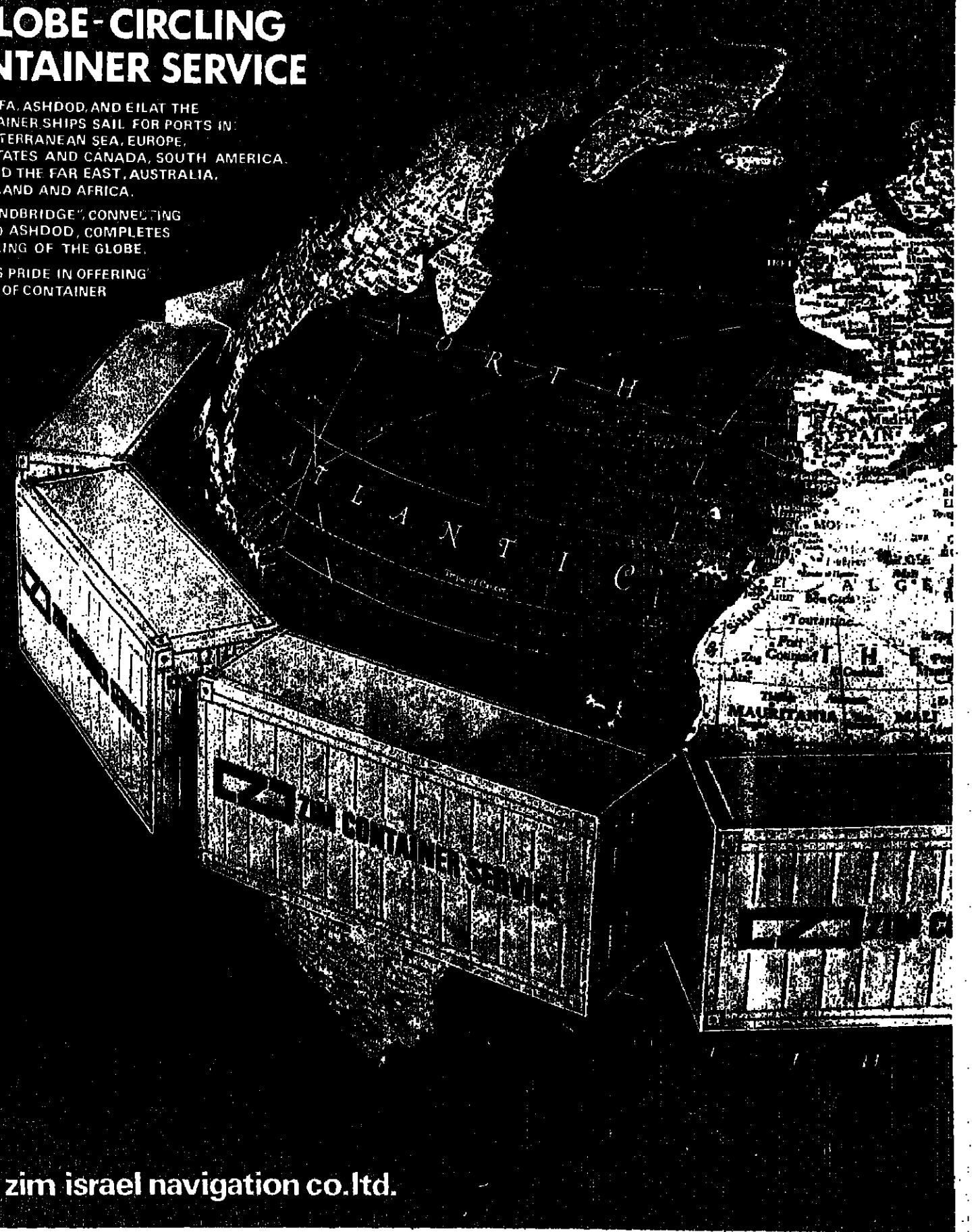
"Isolated? It may look like that but we are not really isolated," mused Shilo. "We are roughly 20-minutes away by car from Haifa. Whenever I feel like going to a city again I can. Besides, why should I feel isolated, I have my family here, and I am living with the people I have chosen to be around me. Loneliness is much more of a problem in town, where you are

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ZIM TAKES PRIDE IN OFFERING "A WORLD OF CONTAINER SERVICE"





THOSE DIASPORA Jewish contributors who think that peace is less expensive than war are mistaken, says Jewish Agency treasurer Akiva Lewinsky, who must worry constantly about limited income in the face of increasing needs.

An experienced financier whose last job was as a senior director of Bank Hapoalim, Lewinsky must try to balance the books while being cognizant of the fact that the Agency's results can't be measured in profits and loss figures.

A number of events and trends taking place simultaneously in the Jewish world contribute to the Agency's financial problems. "This is the biggest year of Jewish emigration in a long time. One hundred thousand Jews will have left their homes and looked for new ones this year," Lewinsky says. About 60,000 of them will be Russians, 25,000 of them Iranians and the rest Jews from other countries of distress and the West. About 40,000 Jews from all around the world will come to Israel, and they must be absorbed."

The emigration to North America of nearly 70 per cent of the Russian Jews now leaving also affects the Jewish Agency.

Funds spent by the American Jewish community to absorb Russian Jewish dropouts in the U.S. often come at the expense of Israel. Lewinsky thinks that the local communities are finally beginning to view the dropouts as a very expensive problem that might better be solved in Israel. The American Jewish com-

# Peace isn't cheap

JUDY SIEGEL talks to Agency Treasurer AKIVA LEWINSKY, who has to deal with the problems of increasing and skyrocketing costs of a limited budget.



munity has also come to recognize the utmost urgency of Jewish education as the main way to fight the powerful forces of assimilation and intermarriage that are eating into the U.S. Jewish population. Much as these expenditures are welcome, they too affect the percentage of Federation-raised funds that are available to the Jewish Agency.

And several of the Agency's own departments spend large sums on sending teachers abroad and on formal and informal educational programmes for Diaspora youngsters sent here.

also put a heavy burden on the country. HOW TO accomplish all these tasks within a limited budget will be a major topic of discussion at the Jewish Agency Assembly. For the first time, Lewinsky has prepared a three-year Agency budget instead of one year at a time. "The delegates this time won't be able to complain about

being rubber stamps approving a budget that is already printed and ready to be implemented.

"This time they'll have to work on it and decide for themselves what activities should be given priority," Lewinsky maintains. And having a budget that runs for three years allows the Agency to pay greater attention to long-term planning.

Lewinsky concedes that Project Renewal, Prime Minister Menahem Begin's joint Agency-Government plan to rehabilitate slum neighbourhoods and their residents, has gotten bogged down in disputes among the government, the Jewish Agency and the local authorities. "But this has never been done before," he points out. The project is not mere slum clearance, but human rebuilding as well.

"We won't be able to see the results quickly or in a clear-cut way, like a before-and-after picture of a man who has shaved. It is a gradual process."

Although Lewinsky is primarily interested in Agency income and only secondarily in expenditures, he is attempting to cut the administrative fat, along with Agency director-general Shmuel Lahis. Job slots will be cut 15 per cent — by not filling jobs that become vacant and moving employees from one department where they are redundant to another department where they are needed.

Although the Agency can't be run like a bank, the Swiss-born, soft-spoken Lewinsky has already begun to infuse the Agency with his brand of clear-thinking business procedures. □

To the Jewish Agency on its 50th Anniversary

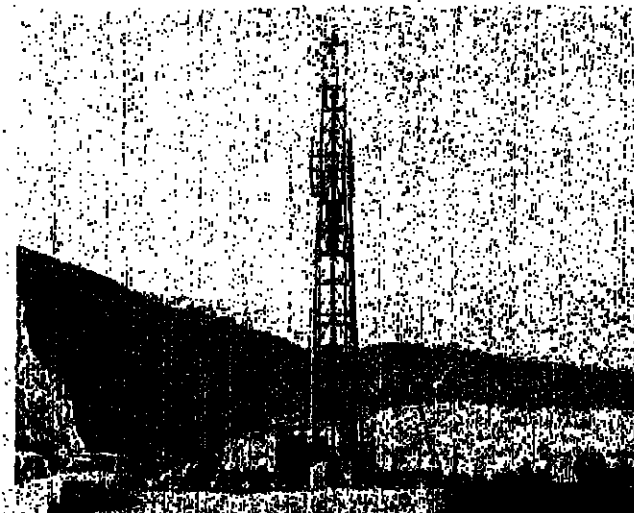
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Number of customers	3,650
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Length of pipelines	4,200 km.
Water reservoirs	375
Pumping stations	390
Artificial reservoirs	10
Drillings for water	680
Annual turnover	IL3,500,000,000



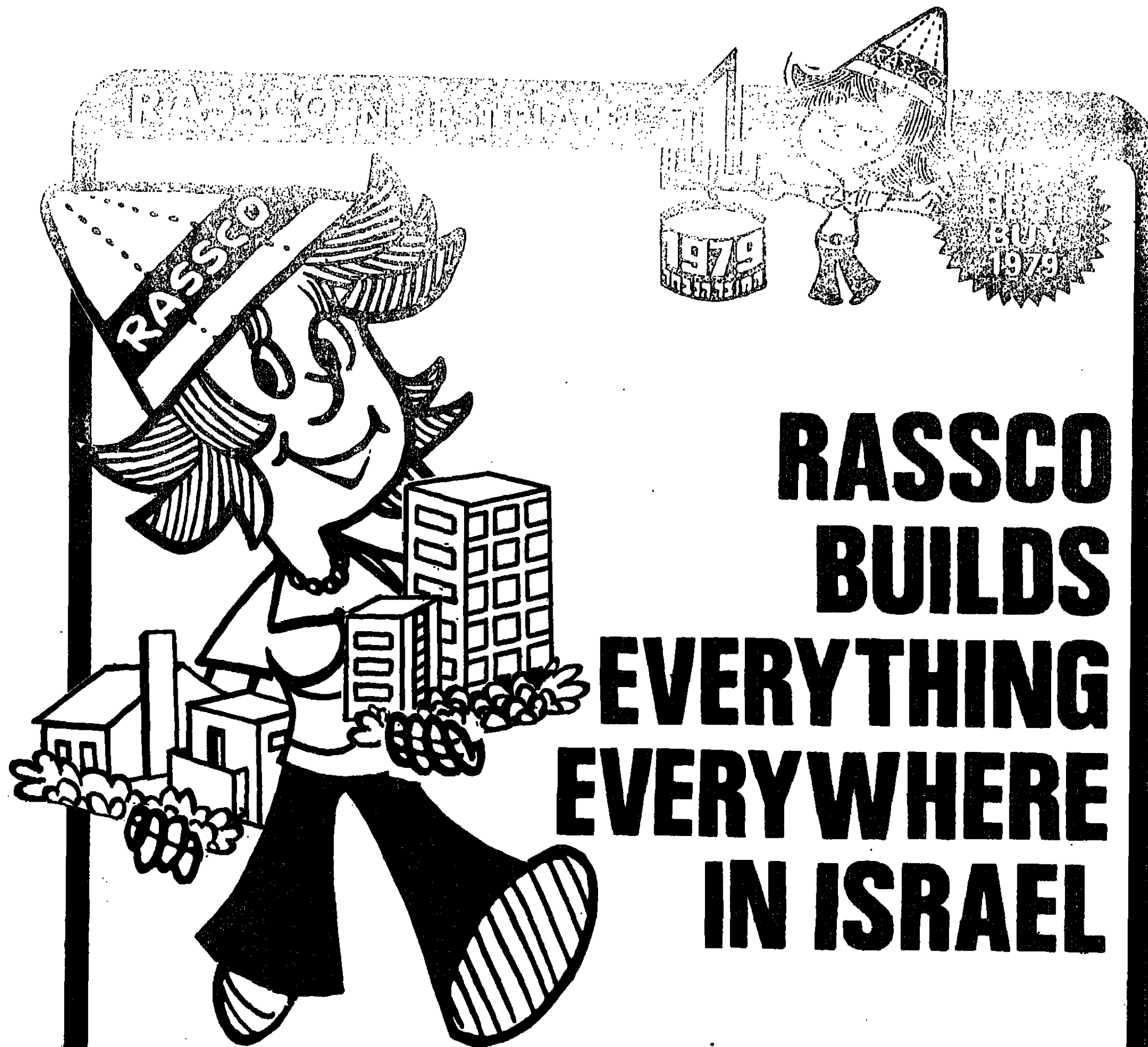
One of the hundreds of water drillings carried out by Mekorot during its 42 years of operation. The national water company drills in all parts of the country, bringing water to every yishuv.



Pride of place among Mekorot's achievements is the National Water Carrier, now entering its 10th year of operation. Since its inception on June 10, 1964, the Carrier has fed the spout with more than 4 billion cu.m. of water.



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# Project Renewal—the first phase

The initial year has been a running-in period for the government-Jewish Agency programme of neighbourhood rehabilitation.



**STUDIES MADE** during the first year of Project Renewal (adopted by the Jewish Agency Assembly in 1978) have confirmed the necessity for a comprehensive approach to the rehabilitation of distressed neighbourhoods. Analyses of the 30 neighbourhoods comprising the first phase show that while the problem of housing does exist, it is by no means the major problem despite the large sums required to solve it.

It is now evident that any attempt to rehabilitate a distressed neighbourhood without the active involvement of its residents in the conceptual and planning stages will result in failure. There are clear indications that residents are more concerned with the lack of social, educational, recreational and health services than with the need for improved and larger housing.

Extensive efforts have been made to organize residents' committees — by housing-blocks or neighbourhoods—in order to create representative bodies that will be involved in the entire rehabilitation process. This has proved to be difficult and time-consuming, because there is a lack of trust, a lack of leadership and a lack of motivation among local people. Nevertheless, perseverance by the local authorities and planners has created the beginnings of effective cooperation and has led to the formation of residents' committees.

Following a period of uncertainty, the government and the Jewish Agency worked out an agreement on modes of operation, including the linking of Jewish Communities overseas with Project Renewal neighbourhoods. Recently, 32 additional neighbourhoods were listed for linking purposes. Studies and surveys made of these neighbourhoods reflect the experience gained in working on the first group of 30 neighbourhoods.

The procedure now provides for the establishment of a steering committee in each neighbourhood listed for Project Renewal, by the joint government-Jewish Agency



Committee. These committees are formed of representatives of the neighbourhood, local authority, government and Jewish Agency, with Keren Hayesod and UJA representatives also participating. Steering committee meetings are held regularly insofar as possible. Their recommendations must be unanimously agreed and are then referred to the over-all joint committee, for final approval.

Both the United Jewish Appeal and Keren Hayesod are actively engaged in the linking of overseas communities with Project Renewal neighbourhoods. These activities include visits by campaign missions and leaders to neighbourhoods being considered for adoption; meetings with mayors and local leaders in Israel; visits to overseas adopting communities by mayors; preparation of printed and audiovisual materials about Project Renewal in general as well as specific neighbourhoods.

**AN IMPORTANT** element of Project Renewal is the assignment of project managers to specific neighbourhoods. The project manager has the key task in the coordination of various elements, such as planners, community workers, residents' group and local officials. In some cases, the project managers represent publicly-owned companies, specializing in the fields of planning and urban development, such as Halamish and Ezrah and Bizaron in Tel Aviv. Where no project manager has been assigned the head of the local council fills this role.

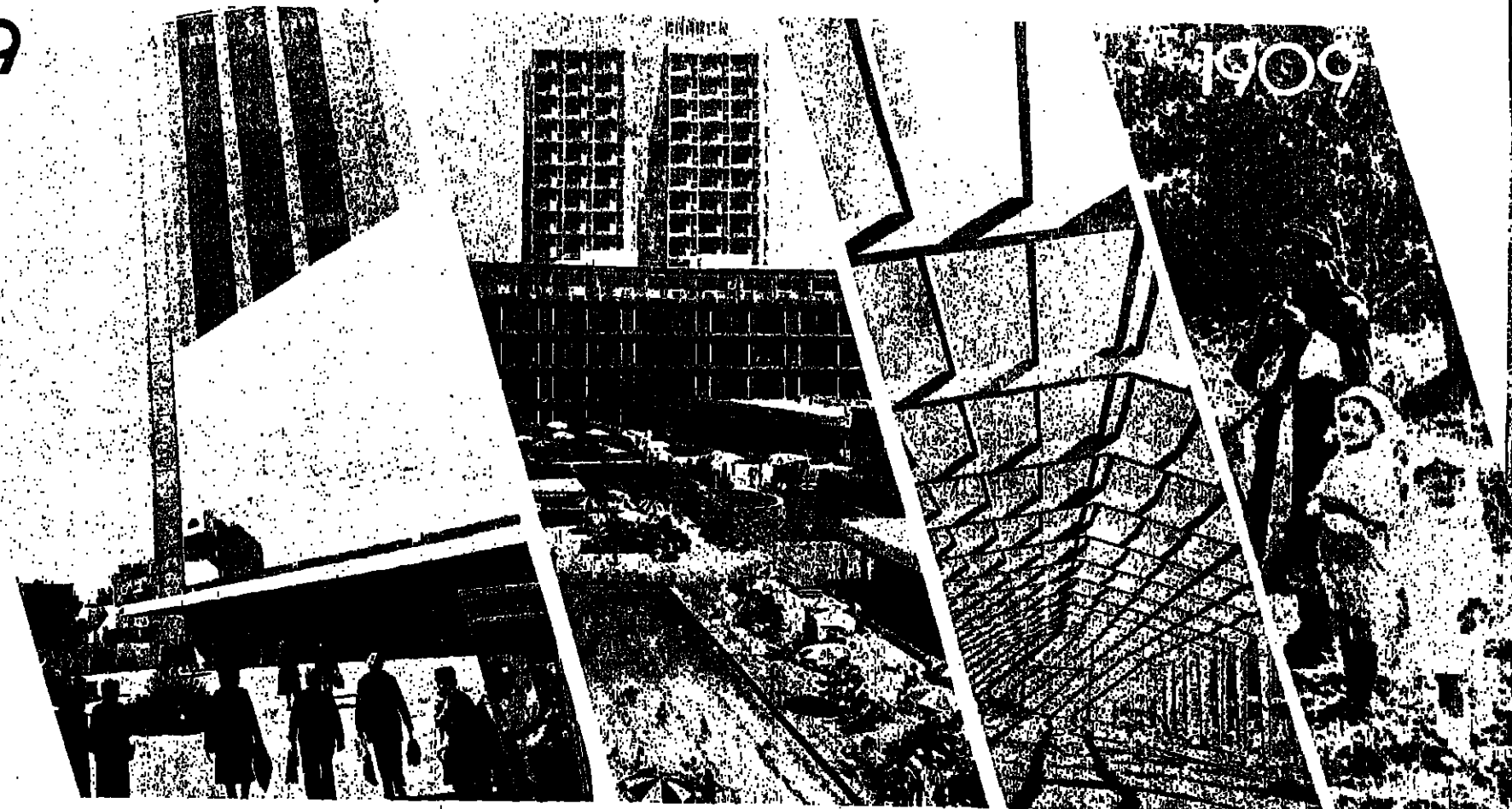
In some neighbourhoods, substantial progress in the rehabilitation process has been made as well as in developing a sense of partnership with an overseas community. In others, progress has been slower.

The past year may be considered a "running-in" year for Project Renewal. Experience has been gained, issues and goals have come into sharper focus. □

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"...THERE IS LAND to be bought and prepared, there are roads and railroads, harbours, bridges to be built, there are hills to be afforested, there are marshes to be drained, there is fertile soil to be irrigated, there is latent water — water to be turned to account, there are towns to be laid out, there are crafts and industries to be developed. Side by side with these undertakings, adequate provision for the social welfare of the population, for public health, and above all, for education."

# Funds for nation-building

Delegates to this week's Jewish Agency Jubilee Assembly come from three constituent bodies — the World Zionist Organization, the UJA-UJA, and Keren Hayesod. On these pages, the organizations describe their roles in the Jewish Agency.

—First Keren Hayesod Manifesto London, December 24, 1920

THESE WORDS, first published at the London Zionist Conference in 1920, proclaim the birth of Keren Hayesod, the first mass-fund-raising organization for Palestine.

The message is a clear one: building a nation. It takes manpower, ingenuity, courage, resources, and the money to pull all of the above together. United Israel Appeal — Keren Hayesod, for 60 years has shared the tasks of nation-building, by collecting the funds needed to help build and maintain the Jewish nation, UJA — KH ensures that the land will continue to "be bought and prepared, the roads, railroads, harbours, and bridges to be built?"

In those early days, before the state, the fund-raiser was just as persistent as today. Maybe even more so. The manifesto of 1920 proclaims, "no casual charity will suffice. The exceptional needs of today demand the effort of self-taxation steady, persistent, systematic, inspired by the noble tradition of the tithes...no Jew worthy of the name, will, at this solemn moment, take the responsibility of sheltering himself behind the powerlessness of his people."

Heeding the call, Keren Hayesod emissaries travelled throughout the world to raise funds for the fledgling community in Palestine. Travelling was not a Boeing 747 experience. On slow-moving ships, the workers reached the farthest corner of the globe. Leib Jaffe, first managing co-director of Keren Hayesod, relates "how grateful I was to receive a contribution of 50 chickens from an impoverished farmer in Argentina who had no cash to give me, as for one of 300 pesos (\$300) from a substantial businessman in Buenos Aires."

United Israel Appeal — Keren Hayesod offices today do not receive many chickens, but the special partnership between world Jewry and the Israeli



Early leaders of the Zionist movement present at the cornerstone laying of the Keren Hayesod building in 1928 include (left to right) Yitzhak Ben-Zvi; Va'ad Leumi chairman, and second president of Israel; Heli Looker; Agency executive member; Emanuel Neumann, American member of the executive; Menahem Ussishkin, Jewish National Fund Chairman; Leib Jaffe, first Keren Hayesod director. (Keren Hayesod Photo Service)

citizen continues to thrive, meeting the challenges of Israel's social and humanitarian needs. The figures speak for themselves. In 60 years of fund-raising, more than \$1,600,000 was collected.

NEXT YEAR will mark the 60th anniversary of Keren Hayesod's active participation in the unfolding of this modern Jewish saga. UJA-KH World Chairman Dr. Avraham Avi-hal stresses the importance of a strong leadership of world Jewry linked in common purpose. Dr. Avi-hal has been instrumental in creating a World

Board of Trustees, comprised of an equal number of Israeli members of Keren Hayesod's Board of Directors and representatives of the campaigns throughout the world. The World Board will be entrusted with the planning of campaign strategy and policies, budgetary considerations, and will act as a liaison between Keren Hayesod offices and the World Zionist Executive and the Jewish Agency.

"We here in Jerusalem are conscious of our responsibilities as the link between Israel and World Jewry. We must enhance Jewish

community leadership for Israel and foster greater involvement of younger people in their community and campaign responsibilities," states Avi-hal.

Keren Hayesod moved out of its temporary offices in London in 1926 and has been headquartered in Jerusalem ever since. Today, its activities extend to 80 countries on five continents. Along with the assistance provided to regular campaigns, the head office has expanded its role to include a Leadership Development Division, a Women's Division section and a Young Leadership section to

reach out to specialized groups in countries throughout the world.

IN THIS year of peace, the Jewish Agency's work assumes added significance. The nation's resources will be strained as equipment, manpower and material head south to effect the redeployment of Israel Defense Forces and build new civilian settlements. UJA-KH is prepared to help meet the challenge.

"Peace is vital to the achievement of our Zionist and human goals and Israel is making every possible sacrifice to bear the brunt of expenses involved in reaching peace. However, we should be aware that budgetary cuts will slash to the very core of our society, as education loses a part of its budget, and subsidies given to distressed families, and the incentive payments granted to development towns are reduced," says Dr. Avi-hal.

The problems of the disadvantaged in Israel, a full 10 per cent of the population, could be exacerbated as their own personal expectations of improvement rise with the advent of peaceful relations with Egypt. Project Renewal, initiated more than a year ago to alleviate social and physical distress in Israel has been enthusiastically accepted by UJA-KH communities throughout the world.

"Project Renewal provides World Jewry with a totally unique avenue of expression. Jewish communities abroad have been invited to join with Project Renewal communities in Israel, working together with them toward their full restoration," explains Avi-hal.

Nineteen campaigns, individuals and trusts of the world family of UJA-KH have entered partnerships with 20 distressed neighbourhoods. To date, \$184 million has been committed to the project over a five year period. This sum is above and beyond the regular campaign monies raised annually.

Keren Hayesod has come a long way from its humble beginnings in London in 1920. Sharing the funding of the Jewish Agency's Budget for Immigration and Absorption, Youth Care, Settlements, Health Care, Housing, Education, and Social Welfare Services, the United Israel Appeal — Keren Hayesod has participated in the changing of the face of the State of Israel. In the words of the Manifesto of 1920:

"...The Gates of Palestine are no longer banned from within. The key is in the hands of the Jewish people..." □

# Herzl's movement

"IN BASEL I have founded the Jewish State," wrote Theodor Herzl after the First Zionist Congress, held in the Swiss city in 1897. What Herzl actually founded at Basel was the World Zionist Organization, which has been the main instrument of the Jewish people for the founding of that state, and for the continuing links between it and Jews in the Diaspora.

Zionism has come a long way since that day, and is near fulfill-

ing the prophecy of Chaim Nachmann Bialik, who wrote in 1920, on the founding of the Jewish Agency by a partnership of the WZO and "non-Zionist" fund-raisers from around the Jewish world — that the Agency and the WZO should "enlarge their scope to the point where Zionist and Jew become synonymous."

The World Zionist Organization played a decisive role in the preparation, unification and mobilization of the Jewish people,

in preparing Eretz Israel for the renewal of Jewish national independence, in building and developing a Jewish defence force, the Haganah organization.

The activities of the Zionist movement included Jewish national revival among the Jewish people; Aliya to Israel, Jewish settlement in Eretz Israel and political efforts to influence peoples and governments. This led to the publication of the Balfour Declaration in 1917, to the approval of the Mandate on Palestine in 1920, and to the establishment of the state in 1948.

After the establishment of Israel, the aims and tasks of the Zionist movement were re-defined at the 23rd Congress, the first held in Jerusalem after the founding of the state. This was called the "Jerusalem Programme" and its goals were: "Strengthening Israel, gathering the exiles in

Eretz Israel and securing the unity of the Jewish people;

"The unity of the Jewish people and the centrality of the State of Israel in the life of the people;

"The ingathering of the Jewish people in its historical homeland Eretz Israel by aliyah from all countries;

"The strengthening of the State of Israel which is founded on the prophetic ideals of justice and peace;

"Preserving the uniqueness of the people by promoting Jewish and Hebrew education and by cultivating Jewish spiritual and cultural values;

"Defending the rights of the Jews wherever they live."

In accordance with the Jerusalem Programme, the principal tasks of the World Zionist Organization are directed at organizing the Jewish people in support of the State of Israel; at

encouraging aliyah from the Diaspora; at promoting Jewish education and spreading knowledge of the Hebrew language and Hebrew culture; at disseminating the values of Judaism and Zionism among the Jews of the Diaspora; at assisting and encouraging Jewish youth organizations in the Diaspora.

The World Zionist Organization organizes the Jewish people in supporting actively the Jerusalem Programme. In a "roll-call of members" organized in 1971 and in 1977 in the free countries of the Diaspora, one million Jews declared themselves as members of the World Zionist Organization.

THE reconstitution of the Jewish Agency in 1971 provided for the separation of functions between the World Zionist Organization and the Jewish Agency for Israel. The reconstituted Jewish Agency

THE CREATION of the United Jewish Appeal was a direct response to the infamous Kristallnacht of November 10, 1938, when the synagogues of Germany were burned and scores of Jews were beaten and killed. The shattering of the glass of Jewish storefronts literally crystallized the realization by the leaders of American Jewry that only a centralized fund-raising body could fully mobilize the resources needed to meet the crisis confronting the Jews of Europe on the eve of World War II.

The three signatories were Rabbi Jonah B. Wise, Rabbi Abba Hillel Silver and William Rosenwald. They represented, respectively, the American Jewish Joint Distribution Committee (JDC), the United Palestine Appeal and the National Coordinating Committee for Aid to Refugees. The UJA thus became the single American Jewish fundraising organization for the work of relief and rehabilitation in Europe, for immigration and settlement in Palestine and for refugee aid in the United States.

The senior constituent agency in the merger was the JDC, founded in 1914 to meet the welfare needs of the small Jewish settlement in Palestine and of East European Jews whose countries were transformed into battlegrounds following the outbreak of World War I. In the course of its 68-year history of rescue, relief and rehabilitation, the JDC has expended more than \$1.1 billion in supplying food, clothing, shelter, medical aid, child care, educational assistance, vocational training and economic rehabilitation of Jews in Israel and some 80 other countries. It also provides an annual subvention to the world-wide vocational training programmes of the Organization for Rehabilitation through Training (ORT). The JDC remains one of the two corporate members of the United Jewish Appeal.

The United Palestine Appeal was established in 1926 to coordinate fund-raising efforts in America devoted to the upbuilding of Jewish life in Palestine. Its functions expanded and evolved with the creation of the State of Israel and the growing magnitude of immigrant needs there; it is now known as the United Israel Appeal, Inc. (UIA). The UIA is the other corporate member of the United Jewish Appeal and, today, its principal beneficiary. Its primary responsibility is the supervision of the flow of funds and their expenditure for the resettlement and ab-

# Significant contribution



Blue-jacketed UJA leaders, at 1976 'This Year in Jerusalem' mass mission to Israel.

sorption of refugees in Israel.

Since 1973, UIA has allocated more than \$1,500,000,000 to the Jewish Agency for philanthropic programmes in Israel.

The National Coordinating Committee for Aid to Refugees, after several changes in designation, is now known as the New York Association for New Americans (NYANA). It was formed in 1938 after the Nazis gained power in Germany to help settle Jewish refugees from Europe in the United States, in cooperation with the Hebrew Immigrant Aid Society (HIAS).

THE UNITED Jewish Appeal serves as the joint fund-raising

organization for its two corporate members. UJA's net revenue from each campaign is allocated by mutual agreement of the JDC and UIA. It is divided on a formula basis after an allocation to NYANA, and after a grant to HIAS authorized by the JDC and UIA based on HIAS' needs.

From its inception through December 31, 1977, UJA collected \$4.3 billion dollars, expended \$175 million and distributed approximately \$4.1 billion to beneficiary agencies.

This has been accomplished through annual campaigns in almost 700 American Jewish communities. The bulk of these contributions is received through

allocations to UJA from the campaigns of Jewish Federations and Welfare Funds in major U.S. communities. In these communities campaign revenue, less local expenses, is allocated to UJA and to local health, welfare and education programmes. UJA receives all campaign revenue from non-federated communities, less local expenses.

DURING World War II, UJA realized a total of \$98.2 million in cash receipts. With these funds, UJA's agencies were able to rescue 182,000 Jews from Hitler's Europe. Of that total, 76,000 were brought to Palestine despite dangerous wartime conditions on land and sea; the other 86,000 reached the United States and other free countries. The 1939 campaign, the first under the aegis of the newly created UJA, produced \$11.5 million in cash, almost doubling the amount raised by the three component agencies the preceding year. By 1944, the amount had again been more than doubled, to \$26 million.

As the ghastly dimensions of the Holocaust and the desperate plight of the survivors in the DP camps became painfully clear, UJA leadership called for a new dimension in giving, setting a goal of \$100 million — considered impossible by many at the time — for the 1946 campaign. The American Jewish community met that goal and surpassed it the next year, when cash receipts totalled over \$110 million.

Between the end of the war in 1945 and May, 1948, because of severe restrictions on Jewish immigration into Palestine, UJA funds were used primarily to provide relief and welfare to more than 250,000 displaced persons waiting on Cyprus, in Allied Occupation Zone camps and in the rubble of their former homes in Eastern Europe — waiting for the renewal beyond survival.

In 1948, the chance came for that renewal. With the proclamation of the State of Israel, UJA's leadership again called for — and the Jewish community of America again surpassed — a new peak in giving: the 1948 campaign produced more than \$147 million in cash. On the strength of that peak performance, augmented by funds raised by Keren Hayesod from the rest of free world Jewry, the 25,000 detainees on Cyprus were transferred to Israel and the DP camps emptied by 1954.

Until the outbreak of the Six Day War in 1967, the community response — while genuine, generous and wholehearted — fell short of matching the peak giving

year of 1948. From 1968 through 1966 allocations had settled down to a plateau of approximately \$60 million annually.

THE PLATEAU was shattered in 1967 in response to the Six Day War, when the UJA initiated the largest of its special funds, the Israel Emergency Fund. American Jews, including many who had never participated, pledged a combined total of \$322 million; cash receipts for the calendar year were a record \$235 million.

In the decade after that signal achievement — accelerated by the outpouring of funds following the Yom Kippur attack on Israel in 1973 — the UJA, through the federated and non-federated campaigns and through the expanded outreach of its programmes to an enlarged constituency, far exceeded what was previously thought to be the limits of American Jewish giving. It succeeded in maintaining high levels of annual campaign receipts in years without wars or major crises; pledges exceeded the Six Day War year level by almost 50 per cent.

UJA's proudest achievements over the decade were: raising more pledges in peace-time 1971 and 1972 than in wartime 1967, and collecting more cash in each of the past three years than in any previous non-war year.

SINCE THE 1967 breakthrough, UJA has developed an informed and involved volunteer and professional leadership whose global outlook and sense of unity has deepened into a constructive and positive force in Jewish life.

It has become a multi-purpose, multi-faceted organization, with skilled technicians in a variety of areas reaching out to the total Jewish community of the country: students — faculty — laymen — women — young leaders — rabbis. It is involved in a wide variety of sophisticated domestic and international programmes, including sensitivity training, group dynamics, seminars, practicum... all for the purpose of upgrading the understanding and the fundraising effectiveness of its national officers, community chairmen, campaign leaders, workers and new recruits.

The leadership developed and motivated through these programmes — which are carried out in consultation and coordination with the communities and with the Council of Jewish Federations and Welfare Funds (CJFF) — has achieved broadness of vision and clarity of purpose. □



the Jewish Agency defined this special status: "The State of Israel considers itself as the work of the whole people of Israel and, by its laws, its gates are open to every Jew who wants to immigrate into Israel; the State of Israel recognises the World Zionist Organization as the authorized agency that will continue operating in the State of Israel for the development and settlement of the country, for the absorption of immigrants from the Diaspora and for the coordination of the activities in Israel by Jewish institutions and associations that are active in these fields." □

Youth from around the world attended quiz on Zionism, sponsored by WZO and the Israel Ministry of Education.